

# REFORMED CHURCH MESSENGER

## *Thank You, God!*

For one more precious brimming day;  
For skies that changed to blue from gray;  
For wind that whipped the heat away;  
Thank You, God!

For mirrored beauty in turquoise lake;  
For the restful calm that mountains make;  
For trusting words, for Friendship's sake;  
Thank You, God!

For radiant glory of western sky;  
For an elfin crescent climbing high;  
For whip-poor-will's swift, mournful cry;  
Thank You, God!

For the still, small voice that bade me stop  
And feed my soul on the mountain-top—  
For beauty drunk—each priceless drop—  
Oh, thank You, God!

—Grace Harner Poffenberger.



The beautiful interior of Christ Church, Bath, Pa., the Rev. R. H. Helfferich, pastor, reconsecration Pentecost, showing the Florence Franks Memorial Organ. (See article in this issue.)

PHILADELPHIA, JUNE 27, 1935

# ONE BOOK A WEEK

## GOD IN OUR EVERY-DAY LIFE

About five years ago I began a study of present-day theological education as compared or contrasted with that of my student days. Naturally I turned to my own alma mater, Yale Divinity School. At first it was confusing. The curriculum appeared to be cluttered in contrast with the simple and clearly defined courses of forty years ago. It seemed to be diffused and lacking in depth and penetration. Theology, *per se*, had given way to sociological and remotely related studies. The "old oaken bucket" was gone and in its place were a series of pipe lines with innumerable and perplexing faucets not easy to distinguish from one another. It looked rather jazzy, with the exception of one department of systematic theology, which did not appear to be sufficiently commanding.

Of course, however, on further analysis, I discovered that the theological curriculum had simply been courageously adapted to meet the changed conditions under which the minister must work. Moreover, after listening to one of the younger professors, in a message to the graduating class and in a series of lectures, I was heartened to find that profound thinking was not absent. Indeed my own limited mental capacity was severely taxed by the lecturer. Above all, the being of God was treated differently but as impressively as it had been done forty years ago by Samuel Harris. The difference was that it was related far more to the problems of living. Hence I hailed with delight the expansion of the Taylor lectures in **God and the Common Life** (Scribners) by Robert Lowry Calhoun, Associate Professor of Historical Theology, and I have been taking a post-graduate course as I have read it.

It is an arresting volume, with a sense of moral and spiritual certitude and yet withal modest in temper. Professor Calhoun finds our world secularized and self-centered, while religion is lost in its formalized piety. It needs to become integrally pervasive in every-day life. Protestantism especially has not only countenanced, but has sanctioned a secular, anti-social and materialistic civilization. Like Walter M. Horton (see issue of Jan.,

'31), Prof. Calhoun seeks to find and face a "religious realism," which is not complacently optimistic, nor discouragingly pessimistic nor agnostically acquiescent.

Religion and ordinary day-to-day life belong together. The latter constitutes a vocation which should be inherently religious. Thinking and living, worship and work must be integral in the fulfillment of this vocation.

While the author at times keeps us waiting too long for his conclusion by the unnecessary amplitude of his proofs, one is not side-tracked as he follows, at times with fascination, the working of a philosophic mind. Moreover the author's theology is illumined by being "bound up with human duty and destiny." Quite in contrast to our systematic theology of an earlier day, there is "no attempt by argument to prove that God exists." Our belief is not based on argument, it comes to us "by the concrete ebb and flow of living," in ways not fully understood and which cannot be controlled. No finer basis for faith exists for most of us, than that of Prof. Calhoun.

While there is a Barthian emphasis in this volume, the author steers clear of both Marx and Barth. "If the words of the Marxists and Barthians are impressive just now, it is mainly because they have had their eyes open to the plight we are in." "Both are certain that liberal religion is a hopeless wreck." "Marxism says 'Man disillusioned, and a world in which strong men can work.' Barthianism says 'God infinitely remote, whom disillusioned men can worship.' Both good, say we; but each lacking that which the other puts foremost and both lacking something." It is very refreshing to find a writer who can treat Barth with sympathetic discrimination.

Which way shall we go? is the question Prof. Calhoun seeks to answer. "The Day's Work as Vocation" is our first study. We need a Christian doctrine of vocation. It must include both the "putting forth and development of an individual's constituent powers" and "a willing contributive share in the world's work and the common life." That call "comes ultimately from God." Then follows the fitting of this doctrine "into a wider theological pattern" and into "its place in a religious way of life." Our "living minds at work and play," both

individually integrated and operative and socially oriented and developed, the place of mind in the world order, lead us to our thinking as to the relation of "God and His Creatures." He is in character "all-sovereign Father, creator-redeemer, living mind at work." He is transcendent and communicatively immanent.

While I am not sure that Prof. Calhoun is most effective when he becomes most speculative, this chapter is a masterpiece of what, because of its constant appeal to human experience, I would call persuasive reasoning. Several passages remind one of Ritschl's *Christliche Lehre von der Rechtfertigung*. Indeed to a student who was influenced by Ritschl many years ago, these touches are of especial interest.

We are thus led on to "the way of man toward God." Religion is both worship and work. Their interrelation is described in such a way that the latter is illumined by the former. The author's final word is about God. "He is Ground of being . . . and Goal of the world-stream. Mind in a sense is both. It is a medium by which possibilities become actualized; and it is a concrete culmination of simpler stages of growth. But other factors than mind must be looked for both at the beginning and at the end. Some of them we know or suspect: some we cannot now even conceive. How much of them all is God, moreover, we cannot tell. That not all are God the realist is convinced. That God is neither sole ground nor all-absorbing goal he must believe. But that God is great beyond our knowing and our desiring he would affirm no less. We tell our stories of Him as best we can, and know when we have done that silence is better."

Well, the recent evenings spent with this young theologian were heartening. I am reassured by the thought that men are going into the ministry with minds awakened. I could wish that I might go back to Yale as a student again. For while there are points at which I might be critical in Calhoun's classes, the scope and the depth of his thinking are such that in this review I have elected to be carried on by the sweeping current. Is not that the mark of a great book?

—Charles S. Macfarland.

## REPORT OF THE EASTERN SYNOD'S PERMANENT COMMITTEE ON SOCIAL SERVICE FOR 1935

This report of the Permanent Committee on Social Service was read on Wednesday evening, May 22, by the Rev. Roland L. Rupp and finally adopted by the Synod as follows:

Dear Fathers and Brethren: Your Committee met in Annual Session at Reading, Pa., on the 25th of April, 1934. A day was spent in hearing the reports of the Chairman of the Classical Committees on Social Service, and in consideration of the important task assigned to us, Dr. Charles E. Schaeffer, representing the Commission of General Synod, made a report of the first joint-meeting of this Commission and the Commission on Christianity and Social Problems of the Evangelical constituency of our united Church. This auspicious meeting was held in the Theological Seminary, at Lancaster, on the 18th of January, 1935.

We recognize with profound joy that, in respect to the social responsibility of the Church, the two groups, now merged in a united Church, are of one mind, even the

Mind of the Master. They believe that the glad acceptance of the gift of God's Love, Jesus Christ and His gospel, implies, and imposes upon them, the corresponding task of applying that redemptive gospel to the help and healing of the nations. We pray that the merger will enable us to perform this sacred task more effectively. And we cherish the hope that the Constitution of the united Church will make suitable provision for the establishment of an agency constituted for this purpose.

Your Committee also considered the report of the annual meeting of the Commission on Social Service of the General Synod. It concurs in the following items, adopted by the Commission and recommended by it to the Synodical Committees.

1. We urge all our lower judicatories to request that federal legislation be enacted by our government, safe-guarding the rights of conscientious objectors.

2. We recommend the passage of a law, requiring a reasonable delay, say one year, between the application of a divorce and the granting of it; and another reasonable delay, say one year, between the

granting of a divorce and the granting of a license to remarry. Also that this regulation should be made uniform throughout the United States in place of the many different divorce laws now in practice in the different States.

3. We recommend the observance of Labor Sunday in September, and of Armistice Day in November.

The Reports of the Chairmen of the Classical Committees made it apparent that the cause of Social Service is duly recognized, and its importance properly emphasized, within the boundaries of the Eastern Synod. We also realized anew how difficult it is to proceed from social conviction and resolution to social action. In every Classis of our Synod the Committee has prepared a report presenting the action taken by your body at the last annual meeting. These reports varied in length, but they agreed in outlook and spirit. And they received careful consideration on the floor of the Classes. In one of the Classes a well-attended mass-meeting was held in the interest of Social Service.

(Continued on Page 17)

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## EDITORIAL

### SOMETHING WORTH REMEMBERING

In broadcasting a message in support of the small colleges, many of which are now having a rather difficult time in enlarging their endowments as well as in meeting their budgets, former President Herbert Hoover made this significant statement:

"Whatever be the magnificent services of the larger and highly specialized universities, the liberal arts colleges place an emphasis upon *personal contacts of teacher and student* which render them a vital part of our educational system. A primary purpose of education is a product of high character and noble ideas, which regard moral and spiritual qualities superior to mere material things, without which any purely economic system would collapse. Throughout our history these colleges have been and are now the *seed-beds of leadership*. They have contributed a large part of the presence in our land of nearly three million college trained men and women. The finest traditions in our country are rooted in their associations and their inspiration."

This statement also suggests the primary importance of the character and spirit of those who are in charge of these small colleges, where personal contacts are of such extraordinary importance and influence. In seeking members of the faculty and especially in selecting the heads of institutions which are called "Church colleges", only one consideration can be regarded as primary. "Seek ye first the Kingdom of God and His righteousness," said Jesus, "and all these things shall be added unto you." *No matter what the educational endowments, the social prestige, the administrative ability, or the financial genius of a leader may be, if he is not first of all a respected and inspiring Christian Churchman, he is not the sort of leader most needed in a Church college.*

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### THE PEACE BALLOT

The National Peace Ballot in England is now definitely on its last lap—and a very successful race it has been, for over ten million people have voted. Our London Correspondent writes: "A little while ago, I know, the promoters hoped to reach such a figure but they hesitated to prophesy. Now their hopes have been abundantly fulfilled. A rough

analysis of the Ballot shows that 9,711,000 or 97% are votes for the League; 9,173,674 are for all round disarmament; 9,114,708 are for the abolition of the private manufacture of arms, and 8,766,659 for economic action against an aggressor nation. The final result of the Ballot with an analysis of the 'doubtful' answers, and presumably of the Christian pacifist replies to the question on collective security by military measures, will be made by Lord Cecil at the public meeting at the Albert Hall on June 27."

Friends of World Peace in Great Britain must be given credit for more initiative, larger co-operation and more effective technique than Americans have exhibited up to date. Many of our organizations with practically the same objective are working at cross purposes or independently. It is time we exhibit Christian statesmanship in the furtherance of this great cause. If we would, there would be no more danger of such shameful victory as Father Coughlin and Wm. Randolph Hearst scored in the deplorable defeat of American participation in the World Court, a decision which disheartened the real friends of peace all over the world.

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### DISSATISFIED

It may be assuming too much to say that the Protestant denominations are becoming dissatisfied with the doctrines and tenets which separate them, but there are evidences that some thoughtful and discerning laymen are becoming dissatisfied. The idea that a man's salvation depends upon certain denominational doctrines or customs is looked upon by these men as foolishness. As men study the Gospel of Jesus and learn what Jesus said about salvation, they find salvation to be a matter of *right relationship with God through Jesus Christ, and consequent right living with men*. They find that some, if not all, denominations have imposed upon their followers unnecessary things which hamper union with other denominations. A Baptist layman is quite concerned about the validity or necessity for immersion for admission to his denomination. The idea of belonging to a Church which emphasizes Apostolic succession, in order to be "safe," as a Bishop put it, is not so strong with some of its members. Even a Roman priest, when asked about certain of their doctrines, replied, not by word, but by a lecture

that left no doubt that he did not believe in some things he was compelled to teach.

These may be only straws which show which way the wind is blowing, but if, in this day of general dissatisfaction with almost everything, the Church can escape a growing dissatisfaction on the part of many of its members with the unessential things that hamper Church union, it will be a miracle.

—Now and Then.

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### A COMMUNITY PROBLEM

A few weeks ago the writer was honored with an invitation to the White House in Washington, to attend a small conference of representatives of national, civic, religious, social and educational agencies who felt the necessity of setting up a National Commission on Social Education and charging it with specific responsibilities. Leaders of Protestant, Catholic and Jewish organizations alike felt the urgency of a nation-wide program. In view of the distressing prevalence of crime in our country, these men and women recognize that it is not enough for the Federal "G" Men to track down and dispose of outstanding criminals; far more important is the effort to prevent crime, which is, after all, very largely a community problem.

The fact had to be frankly faced that there are more arrests at the age of 19 than at any other age, and that of the 22,000,000 young people in this country between 16 and 25, about 3,000,000 are now unemployed, restless and discouraged—a number which has been greatly augmented by recent graduates of our schools and colleges. Among the most important facts emphasized was that the adult criminal is, as a rule, one who has been a juvenile criminal, and that the first offender cannot be given adequate constructive care until politics is taken out of the police system. And since the community is both the natural field for citizens to understand the social forces at work, and the immediate field for translating social understanding into social action, the conference recognized the community as the focal point of attack. The crime situation must be understood in terms of a community problem rather than in rows of statistics.

The conference had the cordial backing of Mrs. Franklin D. Roosevelt, who attended each session and spoke at one of them. The speakers included Dean Kirchwey, Judge Florence E. Allen, Msgr. John A. Ryan, Dr. Miriam Van Waters, Dr. John Ward Studebaker, United States Commissioner of Education, and others. It was most encouraging to representatives of Christian Education to hear the emphasis placed by each speaker upon constructive and preventive measures, the prime value of character-building agencies, and the importance of the social and educational rather than the legalistic and penal approach to this basic problem. Let us hope that the friends of righteousness may be brought into harmonious cooperation to meet this serious situation, which not only has been costing our country over \$13,000,000,000 annually in money, but has destroyed so many human lives of infinite value, and brought in its wake so much sorrow and suffering. More and more we must join to preach and practice the gospel of prevention.

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### EDUCATION AND MODERATE DRINKING

Some readers of the MESSENGER have wondered why we have made no reference to the Council of Moderation set up by Dr. Nicholas Murray Butler, Mr. John D. Rockefeller, Jr., and a number of others who were actively identified with the defeat of the 18th Amendment, an organization which proposes a "ten years' educational program in moderate drinking."

In spite of the influence and standing of some of the men and women associated with this movement, we have not considered it of sufficient importance to make much fuss about it. Though a few liquor dealers, distillers and brewers are cooperating in their advertisements with the avowed purpose of encouraging moderation in the use of strong drink, they are at the same time doing all they can to sell as much as possible of their product and everybody who knows anything about their product knows that in

itself it has the quality of inviting and nourishing excess. Indeed such men and women as are associated with this movement ought to know enough about human nature not to spend much time and money in the business of teaching young people to drink intoxicants moderately. Intoxicants are habit-forming drugs and have wrought havoc with so many millions of human beings that it seems tragic as well as pathetic that supposedly intelligent people should have any faith in such a movement, which they call a "sensible" solution of the liquor problem. It is interesting to note the mounting roll of American leaders, including editors, educators and business men, as well as religious leaders, who are opposing this dangerous policy of the so-called Council for Moderation.

As Professor Thomas Nixon Carver, the famous economist of Harvard University, says: "If the influence of the Council for Moderation were wholly against excessive drinking, it would be good as far as it went, but the commercial liquor interests will see to it that for every word said against excessive drinking, two will be said against abstinence. Wherever the Council is mentioned in the wet press, over the radio, and on the screen, it will be implied that it is more opposed to abstinence than to excess, that it is more concerned with teaching the American people how to drink than not to drink. . . . Moderationists and abstainers however alike agree on four things: (1) that excessive drinking is harmful; (2) that there is a great deal of excessive drinking; (3) that one of the causes of excessive drinking is the high-pressure selling of alcoholic beverages; and, (4) that the moderate drinker is a menace on the highway.

Our conclusion is, therefore, that this new organization is a movement highly profitable to the booze traffic, and extraordinarily harmful to the best interests of the American home. Its attempt to glorify "respectable" drinking may mislead many, but respectable Church members would better steer clear of it.

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### PRAYER

Though thousands of explanations and definitions of prayer have been given by sages and saints, none of them has yielded complete satisfaction to the man of inquiring or exacting mind. This result is inherent in the problem for, of necessity, prayer deals with forces and conditions which lie far beyond the horizons of knowledge in the realm of mystery through which faith is the only guide. For this reason, large numbers of people deriving from a religious milieu have given up the formal practice of prayer and though many of these would hesitate openly to declare their skepticism, their doubts find eloquent expression in the indifference they display to the exercises of devotion.

Yet it is improbable that there is or can be a prayerless human being, at least among those whose mental processes may be regarded as normal. Though the traditional forms may be lacking, somewhere in the depths of personality the thing itself will be found because the impulse to pray is an essential part of our human equipment. Nor can this impulse be destroyed by atheistic views of the world, though it may be seriously inhibited by them. Alike in times of inspiration and of storm and stress, the most skeptical of men is intensely aware of his own inadequacy and, however rigid his intellectual attitude, turns instinctively to the Being whose existence he superficially denies. Ingersoll and Huxley in their darkest hours reached out "lame hands of faith," groping for that help which comes only from above. Here the strongest of men finds himself on the same level of need as the weakest of his fellows and, as a partner with him in distress, turns to the same sources of consolation.

The Presence that "disturbed the poet with the joy of elevated thoughts" and informed him with a sense of life dwelling in "the light of setting suns," and "in the mind of man," is no fancy of the imagination but a reality that in his more sensitive moods is apparent to every man. Thus interpreted, prayer is far more than a form of words or conscious thoughts. It is the interfusing of the spirit of man with the all-pervading, all-inclusive, spirit of God, the gravitation of man's inmost self toward the fountain of his being. It is the human spirit in its eager questing of the

highest, its effort toward the fulness of attainment which lies ever beyond our grasp but for which we must never cease to strive if we would continue on the upward way.

Prayer is the response of human personality to the overtures of God, enabling Him to fill our life with the good that He ordains. We think of it too narrowly when we confine its benefits to the specific gifts we would receive. These fall into their true perspective when we are content with the functioning of our spirits in unison with the spirit of God. Then we shall no longer be embittered or defeated by disappointments or frustrations for we shall see that they are but the frictions which make our progress possible, as the resistance of the road enables the wheels of the motor car to turn, thus making its motion possible.

Obviously the largest benefits of prayer are for those who cultivate its art. Unless this is done with intelligence and foresight a reservoir of power remains unused in the nurture of personality. The uneducated man is handicapped because he has not the technique which would enable him to do some one thing effectively. Similarly the man whose prayer is sporadic or improvised, in response to some urgent but casual experience, is unable to coordinate his powers and focus them upon his critical tasks. But the man who is accustomed to hold commerce with God, so enriches his personality in the process, that the measure of his moral dignity and the magnitude of his spiritual force are guarantees of his stability and worth.

—J. A. MACC.

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### AN HONOR WELL DESERVED

In bestowing an honorary degree on one of America's best loved women, President Neilson of Smith College, said: "Anne Morrow Lindbergh, B.A., Smith, 1928, Hubbard gold medalist of the National Geographic Society, poet, pilot, navigator, radio operator, co-explorer with her husband of the unflown air routes of five continents and two oceans, who has proved to an admiring world the compatibility of imagination and practical dexterity, of sensitiveness and fortitude, of modesty and daring—the pride of her college, the glory of her country."

We join with the *Philadelphia Inquirer* in this tribute: "For these extraordinary achievements Mrs. Lindbergh receives well-deserved honor. But far transcending them in the minds and hearts of millions the world over is the intangible contribution of her spiritual nobility, as displayed

in the darkest hour a mother can be called upon to suffer."

Our nation is truly enriched by those who reveal such admirable poise and exemplary deportment under the "most severe exacting tests to which character can be subjected."

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### NOT MUCH DIFFERENCE

Recently the public press reported an alleged agreement whereby two men exchanged wives, with, of course, the approval of the wives. The public, presumably, was supposed to be shocked. Now a woman and one of her most intimate women friends secure Reno divorces on the same day, and, the press reports, forthwith the woman of the first part marries the former husband of her dear friend. Both secured divorces on the grounds of cruelty. The strange thing is that the woman of the first part, having suffered cruelty at the hands of her first husband, was eager to marry a man who was cruel to his former wife. That attitude seems to take the edge off the cruelty charges and places these divorcees in the same position as the men who, allegedly, exchanged wives—with this exception, that the Reno courts gave the arrangement their O. K.

The greater shame is not attached to the parties involved in the episode, but to the Judge who made the scheme possible and the degraded public opinion which permits such folly. And this is not the only instance where the Reno courts have aided, without any compunctions whatsoever, the easy change of marital relationships. If such assistance, on the part of the Courts, is not aiding and abetting crime, it comes as close to it as possible. But there are those who do believe that it is not only aiding and abetting crime, but a flagrant destruction of the foundations of the home and the sanctity of marriage.

The Reno divorce courts are a blot on the moral standards of America and all condemnation of the quick and easy way with which these courts grant divorces makes as much impression on the Courts and the people of the State as a snow-flake falling on a flat-iron. It is too lucrative a business to be discontinued because of public disapproval. Nevertheless the whole State is under condemnation for permitting such outrageous practices to continue. The lawyers who grow rich on divorce cases will oppose a change, but it is to be hoped that eventually the citizens of that State will awaken to the fact that a good name for a State is more to be desired than money.

—Now and Then.

## The Thoughts of Justus Timberline

### The Strength of Jane Addams—and Others

Once, I met Jane Addams. She never knew even my name, but we sat side by side at a luncheon. A friend of mine had me as his guest, and the chairman needed him at the speakers' table. So he sat on one side of Jane Addams, and I on the other.

What she was that day, in my eyes, she was also on the day she went to her last operation—a gallant lady who never lost her grip on herself.

You may have read the story of that hospital experience from which she did not recover.

When her physician advised her that she must undergo another of the surgical operations which her ailing body made necessary, she inquired, "How soon?" "Now," the physician replied, "in half an hour." "Very well," said Miss Addams, "that will give me just time to finish the book I am reading."

That was serene Jane Addams; always busy, but always the master, never the slave, of life.

I think it must be that way with all people who have put self in its proper place. For most of our fussiness in a crisis comes from the overgrown ego; the self which can't bear the idea of letting go of things.

Jane Addams knew that her real work would stand, whether she were in the hos-



pital or in the eternities. So she could finish reading her book and go calmly to the operating room.

That's my idea of inward peace. Not callousness; not a grim self-control that crushes all feeling; but the sense of being as much at home in one part of God's creation as in another.

It all reminds me of that supreme self-possession which was in Jesus just before the final storm broke on Him. "The Prince of this world is coming. He has no hold on me. . . . Rise, let us be going!"

### We Are a Microcosm

Our town, said my pastor last Sunday, is a microcosm. I didn't ask him, after the service, what the word meant, but looked it up in the dictionary when I got home.

As usual, I believe he's right. This modest municipality of ours is actually a little world, a pint-sized universe.

The more I think about it the more sure I am that in our town you can see all the beauties and wonders, all the follies and distress, of the great world outside.

In my occasional travels to much larger places I'm continually reminded of home.

Once I went to Washington and saw some of the men who make our laws and execute them. They were better dressed than is common with us, but any day I could round up on our Main Street a bunch of citizens that would match 'em in every other way.

Big city preachers, I've noticed, are a good deal like those of our town. They are up against the same human nature, and they succeed in guiding it just about as well as our preachers do—no better, no worse.

I'll admit that these metropolitan preachers, usually, are better pulpiteres than we can boast. They have more competition for public notice, and they have to be crowd-getters or lose out. And some of them have more education.

But they don't come as close to their congregations as our preachers do. My pastor, for one.

Why, that man has time to take Sister Peters to the hospital in his car. He knows the name of every Church School

youngster. He makes so many calls that he doesn't need to adopt any "system of parish visiting." Instead of having to be told when people are sick or in trouble, he gets the news himself, and spreads it judiciously.

Once, when I was spending a week with my daughter in a really big city, I went to call on her pastor, on a week-day.

He was not in, but I found three nice-looking girls in an office, all hemmed in with files, card indexes, typewriters, and a duplicating machine.

On the wall were colored maps full of pins, and lists of committees and groups. The pastor was away, attending a city federation conference.

I could see that he had to have a system of visiting, and plenty of other systems, as well. He has thirteen hundred members in his Church, and eight hundred pupils enrolled in the Church School, with some paid workers to train the many volunteer teachers which the school requires.

But the only difference I could see between his job and my pastor's at home was that he had more handicaps.

Later on I met him, and he as much as admitted that, for a preacher, the difference between the two places was in favor of my town and my Church.

He said: "Mr. Timberline, people are people, everywhere. My Church is full of members who came from such towns as yours, and among them are some of my

best helpers—and some of my toughest problems. I was brought up in a village, myself, and the only difference I find is that life in the big city is a little harder, a little more crowded, a little more pushing, a little more colorful, and a little less satisfying, than in the smaller places. But there's no difference in the people themselves, when you can get at them."

You see, our town is a microcosm.

#### The Risks of Forecasting

Time was when I did not hesitate to make forecasts about future events. But it was before October, 1929.

Since then, we have had almost weekly announcements that the country had about weathered the economic storm, and was due to attain complete recovery within a few months.

Everybody, almost, has tried his hand at it. Herbert Hoover was one of the first, early in 1930. In 1931 John D. Rockefeller took a look in to the near future and saw it as rose-colored. Henry Ford had seen the glow even earlier than John D. President Roosevelt has ventured recently to announce the soon coming of better times. And General Dawes came out of the silence not long ago to set the date for recognized recovery not later than next August.

Perhaps what happened to Rexford Tugwell will do something to discourage other forecasters.

As you will remember, Rex looked at the Dust Bowl of the Western plains and doomed it to progressively drier seasons, until it would become a desert.

His prediction got into the boiler plate papers just ahead of the rains, but only just. And he may be right, in the long run; who can disprove a forecast about the year 2235?

All the same, as nature was weeping in the West, she seemed to be laughing at Tugwell. Certainly she gave a few million Western Americans the first good laugh they had known in many months.

What so often confounds the foretellers is the refusal of nature, including human nature, to play the game according to the forecaster's ideas.

When I think of the centuries-old disputes about the prophecies of Daniel and Revelation, I wonder that anybody has the nerve to predict definite events. The only halfway safe course is to cast the forecast far enough ahead so that nobody now living can even pretend to check up on it. But even that didn't help Rex Tugwell.

And it doesn't help some of the predictors in the religious field. I've read a heap of their provisioning stuff, and it is not only hopeless, but most of it cancels out. Every expert in this field insists that all the others have gone hopelessly astray.

It's an old saying, as good in religion as in business—Never prophesy unless you know.

## The Church's One Foundation

THE REV. PAUL T. STONESIFER

(Sermon preached at the opening session of Pittsburgh Synod, Christ Church, Latrobe, Pa., May 13, 1935, by the retiring President)

Matt. 16:18, "On this rock I will build My Church, and the gates of hell shall not prevail against it."

Some years ago there appeared a rash of books by this or that group of preachers with a more or less common title, "If I Had But One Sermon to Preach." That title could well be given to the sermons of the retiring presidents of Synod. Now for this one sermon that I thus have to preach I take a very familiar text. It is the joyful response Jesus made to Peter's declaration of faith in Him as the Christ. It embodies one of Christ's very infrequent references to the Church, and it says some things about the Church that we need always to remember.

Shall we say that this text of mine, speaking of the Church, First, states a premise; and Second, claims a possession; and Third, gives an exceeding great and precious promise.

I. The Premise: "on this rock." This saying of Christ was called forth by Peter's confession of faith, "Thou art the Christ, the Son of the Living God." Had that confession been lacking these words could not have been spoken. With great and deep joy Jesus said this.

In Nazareth we read that He could do no mighty works because of their unbelief. And their unbelief proceeded from this, that they felt they knew Him so well: "Is not this the carpenter's son? Is not his mother called Mary, and his brethren James and Joseph and Simon and Judas? And his sisters, are they not all with us? Whence then hath this man all these things?" These neighbors of Nazareth were sure that they could explain Jesus Christ perfectly in terms of His heredity and His environment. He was the carpenter's son; they knew His mother and His brothers and sisters, all of them; hence it was impossible that He should be anything unusual.

It may seem that these old neighbors of His were under a peculiar temptation here, not so likely to affect anyone else who had not known Him so intimately. But here you have the perfect anatomy of unbelief. Unbelief is always sure of itself, sure of

#### QUEST UNENDING

You've created what's fine in me,  
What's noble and pure and real;  
I'm courageously strong when you  
call me along,  
But I never quite reach you, ideal.

You're illusive, it's maddening!  
When I think I've attained you  
you're gone;  
Sometimes it seems that I hold you  
in dreams,  
But you slip away with the dawn.

You're beckoning me, calling me,  
When I grasp, you evade me again,  
But man keeps alive by continuing  
to strive,  
So I'll not believe it's in vain.

Perhaps should I finally reach you,  
The challenge would fade from  
your call;  
For every man's soul must have a  
FAR goal—  
Or he won't be a MAN at all.

Dorothy A. Witmer  
Collegeville, Pa.

one of the prophets. Such opinions were far in advance of the Nazareth explanation. These people were struck, not with His kinship with fellow-villagers, but with His kinship with the greatest spirits of their race.

It was a high tribute, but it was an insufficient foundation for the Church. It still is. You cannot build the Church around a Hall of Fame; you must build it upon a Rock. Within a week Christ stood on the Mount of Transfiguration, and there the startled apostles beheld Moses and Elias with Him, speaking with Him concerning the decease He was about to accomplish at Jerusalem. And then came the voice from the overshadowing cloud, "This is My beloved Son; hear ye Him." And lifting up their eyes, they saw no man save Jesus only. That solitary uniqueness of Jesus was what impelled Peter to say, "Thou art the Christ, the Son of the living God," and other foundation for the Church can no man lay than that faith.

Jesus hailed that confession of faith with joy. "Blessed art thou, Simon Bar-Jonah; flesh and blood hath not revealed it unto thee, but My Father who is in heaven." Flesh-and-blood appraisal places Jesus at the carpenter's bench, or at most among the prophets. Revealing faith gives Him the unique place as the Christ.

II. The Possession. Now of that faith Christ said, "On this rock I will build my Church." "Our Church" is an affectionate misnomer: it is His Church. Insofar as it is built, He builds it.

Now if we need a renewal of faith in Christ as the complete Revealer and the complete Saviour, we need also a renewal of true Churchmanship.

One hundred years ago this year the so-called High School of the Reformed Church was removed from York to Mercersburg, and incorporated as Marshall College. There in Mercersburg for the next fifty years the Mercersburg theology was developed, and there ensued the most active intellectual

its earth-bound standards of judgment, and thus sure that it can ticket and label and explain Jesus Christ with perfect exactitude on purely human grounds. Unbelief is unwilling to admit mystery anywhere, or at the best retires into agnosticism.

Not everybody was as earth-bound as the folk of Nazareth. Not everyone was as sure as they that they could neatly classify Jesus Christ in terms on the carpenter's bench and the humble cottage on the side-street. When Jesus inquired what men were saying about Him, the apostles answered that some said He was John the Baptist, some Elijah, others Jeremiah or

and spiritual period of our American Reformed Church. If we have any tendency to pretension and pride, a very cursory examination of the Mercersburg Review will speedily deflate it. Those were the "spacious times of great Elizabeth" for our Reformed Church.

The theology that was taught at Mercersburg had as its chief characteristic the exaltation of Christ. It placed Christ at the center; it made "the measure of the stature of the fullness of Christ" its standard and rule of thinking. And by no accident this theology affected not only our thinking, but our Churchmanship. Indeed, if you would seek its monument, you would point, not to the files of the Mercersburg Review, not to published books of sermons and theological treatises, but to Harbaugh's treasured hymns and to the Order of Worship. If anyone would measure the ripening, enriching influence of Mercersburg, let him compare the Liturgy prepared by Dr. Mayer and published by the Synod in 1841 with the later Order of Worship.

Now the Order of Worship was the occasion of a long and embittered controversy, and Mercersburg was a battle-cry for years. My only point is, that when men were thinking so earnestly about Christ and His place in theology, they were by that very fact constrained to think earnestly about the Church and its place in the plan of salvation, about the sacraments and their meaning, about the worship of the sanctuary and its value.

We are all concerned for the Church, all anxious lest its spiritual influence and power decline. Perhaps we are too pessimistic about the Church's failure and the Church's future.

When this nation was established one out of every fifteen persons was a professing Christian, now one out of every three. Beveridge's "John Marshall" is authority for the statement that a century and a half ago in Virginia Church buildings were deserted, and not more than three parishes were decently supported, while the subsequently famous Bishop Meade worked as a farm laborer that he might preach on Sundays.

In 1832 Zion's Classis listened to this doleful report of the Committee on the State of the Church: "From the reports of the several congregations submitted to us, we learn that here and there evidences are apparent that the labors of the servants in the cause of godliness have not been entirely without fruit; but viewed as a whole, the prospects for increasing godliness are very discouraging; for the spirit of the present age spreads his black wings over all, endeavoring to propagate immorality and unbelief as his most effective weapons." Yet within three decades Dr. Harbaugh, in the first issue of the Reformed Church Almanac, was able to exult in the prosperity and growth of the Reformed Church, and to state that it was then growing faster than any other American denomination.

So through cyclic vicissitudes, through evil report and good report, this remains our comforting faith, that it is **His Church**, not ours; that His pierced hands, rather than ours, guard and build it. In every generation the servant of God can lie down to his rest as did St. Paul: "I know whom I have believed, and I am persuaded that

He is able to keep that which I have committed to Him against that day."

III. So to us who accept His premise, and acknowledge His possession, He gives His **promise**: "the gates of hell shall not prevail against it."

Whatever Clarence Darrow may say, whatever Walter Lippmann may say, whatever Stalin or Hitler may say, that is what Jesus Christ says. We may yet hang our harps on the willows in Babylon and the songs of Zion die in our throats; we may yet see the fierce face of the Anti-Christ unveiled, may yet see the fiery furnace of affliction heated seven times hotter than it was wont to be heated. Then may ours be the iron-hearted faith of Benet's John Brown,

"The God that does not spare His friends,  
Will not forget His foes."

We serve in His Church, and we trust in His promise.

"God is our refuge and strength,  
A very present help in trouble.  
Therefore will we not fear, though the  
earth do change,  
And though the mountains be shaken into  
the heart of the seas:  
Though the waters thereof roar and be  
troubled;  
Though the mountains tremble with the  
swelling thereof. . . .  
Be still and know that I am God;  
I will be exalted among the nations,  
I will be exalted in the earth.  
The Lord of hosts is with us,  
The God of Jacob is our refuge."

## The Public School—Friend or Foe of Religion?

CHAS. M. COLDREN, JR.

For the first time in history secularism or irreligion has become a significant factor in world affairs. There are today large numbers of people to whom religion and the Church mean almost nothing. It is now possible for a man to confess atheism without being considered a fool or even a very wicked person. Modern science has produced answers to all of the questions which were once the special field of religion. The creation of the world has been explained without reference to a divine creator. The personality of man has become a matter of psychological laws rather than a question as to the source of the soul. For the Ten Commandments and traditional morality there has been substituted a code of man-made laws. There is no part of life that has escaped this rising tide of secularization. It has carried with it all the spiritual possession which the religious man once thought sacred and inviolate.

Let us think for a moment what bearing our American policy of secular education might have upon the growth of atheistic humanism. Is it possible that our policy of divorcing Church and state in education has contributed to this situation? Charles Francis Potter, one of the leaders of militant Humanism, rejoices in what he sees to be the anti-theistic teachings of the public schools. In a book which he published several years ago under the title: "Humanism, a New Religion," he made the following striking assertion: "Education is a most powerful ally of Humanism, and every American public school is a school of Humanism. What can the theistic Sunday Schools, meeting for an hour once a week, and teaching only a fraction of the children, do to stem the tide of a five-day program of humanistic teaching?"

Why is it that religion occupies so small a place in the schools of this country? We are nominally a Christian nation. Our constitution is far from irreligious. To be sure, it is very strictly non-sectarian.

"HE THAT IS WITHOUT SIN—!"

(John 8:77)

"Wise Master, here is one who sinned,

Who by our ancient law we vow  
Must needs be stoned e'en unto death—

Oh, Lord, we ask what say'st Thou?"

He answered not, but silent stood,  
As though their words He had not heard,

Then stooping, in the dust He wrote  
A sentence—or a single word.

No mortal knows, nor ever will,  
What word or words there might have been,  
But each man read, there in the dust,  
His own besetting guilty sin.

"He that is without sin," He said,  
"Let him be first to cast a stone!"  
And when He raised His head—behold!  
She stood before Him—all alone.

So it befell, as none dared press  
The charge laid at her door,  
His gracious pard'ning words she heard,  
"Go thou—and sin no more!"

—Walter Esmer

Nevertheless, there is no constitutional reason why our schools could not teach a common faith, which would be acceptable to the large body of believers. The real problem is not a matter of law but rather a question of stating such a common faith. Is it not true that the greatest obstacle in the way of a program of religious in-

struction for the schools is the inability of persons of different denominations to agree upon what constitute the basic principles of true religion?

However, let us leave this question of the practicability of introducing religious instruction into the curriculum to be discussed later. What we really want to know is whether or not the absence of religion from the schools has affected the attitudes of the pupils. We have assumed in the past that by remaining neutral on the subject of religions, the public schools would not prejudice their pupils either for or against any religion. Acting on this assumption, we have attempted, by means of our Sunday Schools, to fill the gap which was left by the elimination of religion from their week-day training. How foolish we have been! How contrary to the laws by which personality develops is such a theory! The very absence of religion from the curriculum of the public school has so affected the growing mind that, even if the child were to spend the entire Sunday within the walls of the Church, it would not be enough to counteract the influence.

Can we not imagine the effect which must be produced on the mind of the child when so important a part of life is left out entirely from his daily program? What could be more natural than that he should acquire the notion that religion is a one-day affair? Is this not exactly the conception of religion that is held, however unknowingly, by many people today? Where would we look for a better explanation of this phenomenon than to the environment to which they were subjected during their school days? It is against precisely this one-day religion that so much of our modern preaching is aimed. Is it not about time that we begin to look for causes rather than to attack symptoms? Perhaps there is no better place to begin to correct this distorted picture of religion than in

our public schools. After all, the greater part of the child's time is spent inside a schoolroom.

Not only, however, does the elimination of religion from the school curriculum suggest to the child that it is a one-day affair. It is very likely to go further and suggest that religion is one of the luxuries of life. How easily we come to the conclusion that religion is something to think about in one's spare time after the pressing problems of earning a livelihood have been solved! Is it any wonder that so many people have found the Church an unnecessary strain upon budgets so sadly depleted by hard times? If children are led to believe that earning a living is more important than learning to live, how can we expect them to grow up into men and women who will seek first the Kingdom of Heaven!

Why do we send our children to school? Is it because we are sincerely interested in the cultivation of their spiritual lives, or because we want to see them get ahead? If we as parents adopt this attitude that the most important thing in life is a large income, we can be sure that our children will do likewise. It is by no means the fault of the schools alone that so many Americans have valued education in terms of financial gain. Nevertheless, it is from this source that the impetus toward a changed viewpoint should come. The correct type of education can be a great help in giving people a spiritual conception of life.

Perhaps we would be able to get along without religious instruction in our public schools if only the rest of the curriculum would be calculated to interpret life to the child in spiritual terms. Unfortunately, however, such is not the case. The whole atmosphere of the average school serves to help rather than hinder the growth of a distinctly irreligious outlook on life. There are two features of traditional public education that seem to defeat what effort is made toward the development of character. It might be well for us to look into them.

One of the most serious charges that might be made against our present school system is that it fails to provide a unifying motive around which all the studies can revolve and to which they can all contribute. This fact is recognized by progressive leaders in the world of professional education. Professor Bode, who is one of the contributors to the yearbook of the National Society of College Teachers of Education, called "The Educational Frontier," and published in nineteen hundred thirty-three, makes frequent use of a word, "compartmentalization," in the chapter which is his share of the work. Although he is writing from a purely secular point of view, he deals squarely with

the question which we have been discussing. It is the division of subjects into compartments that he finds to be the reason for the failure of much of the school training in the field of character education. His treatment strikes at the heart of the matter. It is just this "compartmentalization" in school that has helped greatly to make us a people who can think in one way in the pursuit of our vocations and in an entirely different manner when we turn to other fields.

The other charge which we should like to make against the present educational system has to do with the method of motivation. Little attempt has been made in the average school to go beyond the old method of rivalry for grades. Our edu-

cators have relied upon competition almost solely as a source of motivating power. Moreover, as we would expect, this method has had the effect of destroying almost all the joy which the child might find in doing things for their own sake. Competition and a system of external rewards, in the form of grades, have combined to make us a people who value everything in financial terms. It is soon time that we begin to realize the relation between the child whose progress in school is judged by a report card, and the man who thinks of his job as merely a meal-ticket.

Now let us return to the practical question. What can the Church do about the situation which it finds in the public schools? Is formal religious instruction the only solution to the problem or are there other methods less difficult to put into practice? These are questions which we shall try to answer in the closing paragraphs of this discussion.

From a purely idealistic viewpoint, there does not appear to be any solution of this conflict between the schools and the Churches short of a return of religion to its rightful place in the curriculum. We realize, however, that there are many obstacles in the way of such a movement. The time is not yet at hand when the majority of religious people will be willing to agree upon a common program for religious instruction in the public schools. Perhaps, in some localities the solution lies in the introduction of some one of the compromise plans which are suggested by the International Council of Religious Education. The Weekday Church School, as described in their bulletin number six-hundred-one, provides an excellent substitute for formal instruction by the schools, themselves. Already, several progressive communities have adopted one of these plans.

Those of us, however, who are situated in localities where people are slow to accept new ideas may find it rather difficult to introduce even so mild a change as the Week-day school of religion. If we are unable to secure the necessary support for such a movement, and if we are firmly convinced that the present situation in the schools is sufficiently serious to warrant attention, we can make our influence felt in other ways. There is always the right, which we possess as citizens, to make our influence felt through the ballot. We can get behind those leaders in professional education who are trying to improve the character-building agencies of the schools. Let us at least give some serious thought to the matter. We cannot allow our children to pass through those impressionable early years with no more contact with religion and all that for which it stands, than can be had in one hour on Sunday morning.

#### JULY 4TH

B F. M. Sours

And are we free? Then float the flags

And tell to all the nations round,  
America is free! Is free!

May all its ground be holy ground!

But say! How free? The nets and gins

Of overmastering, slaving sin

Beset us everywhere we turn,

Bondage without and chains within!

We spurned the British Flag, and won;

But harsher bonds are being forged

By passion, self-indulgence, ease,

And money-kings with gold engorged.

On Freedom's heights behold we stand,

Hands, feet, and conscience almost, bound,

While codes and taxes, coil on coil,

Like some great serpent wrap us round.

Freedom? Be free! That is to kneel

In perfect confidence before

The King Eternal of the skies;

To kneel in homage, and adore.

And then? O then Love's Scepter great

Shall rule our lives with joy divine,

While perfect Freedom thrills the heart,

And Freedom's land is thine and mine.

Mechanicsburg, Pa.

## Ministers' Mutual Ministry

GEORGE B. HUNTLEY, D.D.

Christian preachers ought to be Christian toward each other. The Golden Rule, widely recommended for business relationships, should have in the ministry its fullest, most spontaneous and most joyous exemplification. This means something more than that the brethren should eschew envy, jealousy, malice, selfish competition and all uncharitableness. It means fertile fraternity; it means thoughtful and aggressive good-will.

When Rev. Ernest Rising was promoted to the large parish in Lennox, Doctor Truman wrote him a brief but hearty letter of congratulation. That was like the good Doctor. When Rev. Frank Plodder was demoted to the little parish in Ashley Center, Doctor Truman went to see him, put his arm around him, fired him with eagerness to work hard wherever he was privileged to serve. That also was like the good Doctor, whose ever-present in-

stinct was to say some cheering word or do some brotherly deed for the benefit of a fellow-preacher.

Many ministers, perhaps most ministers, are in desperate need of pastoral attention. Called upon constantly to sympathize, they yearn for sympathy; expected to counsel, they need counsel; relied upon to strengthen, they long for strengthening.

Not many laymen are either willing or competent to act as confidants and guides when their pastors come to periods of stress and distress; and, for obvious reasons the reversal of the ordinary relationship is seldom advisable. Where, then, shall the clergyman look for that human understanding and helpfulness by which his religious reliances need to be supplemented? The ready reply is "To the other members of his own profession." But there's the rub.

A young man writes: "In this city I know hundreds of preachers, yet I feel a strange spiritual solitude. I am well enough acquainted with a dozen to lunch with them, golf with them, tell them stories; but I haven't one to whom I can turn with the intimate perplexities of my own inner life. I wish I had some father in Christ or some brother in Christ from whom I could expect such counsel and co-operation as I try to give to the people of my own Church." He has voiced a hunger that is well-nigh universal in his profession.

There should be mutual ministry between ministers. Parochial activity should not crowd it out and natural diffidence should not prevent it.

A modern saint resided for many years in a New England community and was so thoughtful of other ministers in the city and other ministers, in his denomina-

tion that he came to be known as "the pastor of pastors". It has been said by some that his incidental usefulness in this way was hardly less important than his remarkably beautiful ministry among the people of his parish.

A few cases of fine fraternity, gleaned from widely separated parts of the country, will serve as illustrations of Christian fellowship and perhaps as examples.

Case Number One. This has to do with intellectual helpfulness. To a certain town there came, fresh from theological school, a young man of promise and power. His spirit undoubtedly was right, but he was so overwhelmed by the multifarious demands of his new work that he was in danger of being lost in a wilderness of details. An older minister, whose heart went out to the neophyte, feared that he would neglect that reading and study by which he might keep himself intellectually alive and respectable. Without a suggestion of pendency, but with the humility that comes with ripened wisdom, he proposed that the two should help each other by reporting the books and magazines that they found most helpful, one having the advantage of age and experience, the other having that of recent contact with the schools. The plan was simple, but it saved the lad for scholarship. When the veteran would say, "What have you been reading lately that I ought to know about?" the other would be ashamed if he had to confess that he had read almost nothing. Once the mentor said, "What do you think of this rendering of Luke 15:17, 'When he came into himself'—as though he had been outside himself, or, as we say, beside himself—doesn't that make it rich?" Then the other decided that he had better buy some modern translations and also brush up on his New Testament Greek. Again the Doctor said, "That was a great article by Jack in the last issue of the 'Hibbert Journal'. Have you read it? No? I'll send Bob over with the magazine." Soon the "Journal" had an additional subscriber.

What the good man did for that tyro he did, in different ways for scores of other ministers, some of whom were not so very young. And probably he was quite sincere in saying that he always received more than he gave.

Why not make such reciprocal helpfulness far more general? With no priggishness or conceit, any pastor, not accidentally but habitually and with wise forethought, may call the attention of his fellows to the reading that he finds most stimulating. Moreover, when meeting clergymen at conventions and similar gatherings, he can steer part of the conversation away from the weather, amusements and Churchly politics and direct it along worth-while lines. Thus he may help to save many a man from intellectual sluggishness and atrophy.

Case Number Two. A clergyman was in sore affliction, the circumstances involving tragedy and family shame. A minister living fourteen miles away went to him. He found the man in extremes, on the verge of insanity and possible suicide. Others of his profession had left him alone in his grief, fearing to intrude, or doubting their ability to make a tactful approach. This neighbor of long experience, however, went to him in the same spirit that he would have shown if he had had a situation of dreadful difficulty in his own parish. He thought of the dire need and he did not doubt that the proper word would be given him. He said, "Brother, I have come over to shake hands with you." Very simple words, but enough. The sorrowing brother, who had been almost perishing for the comfort of fellowship, fell into his arms and wept. That probably saved his reason. "I have brought a good book with me," said his visitor, taking out his Bible; "isn't it marvelous that we have a sufficient Gospel?" Very quietly he read some of the great Christian pass-

ages. That was the first of many visits, the needling brother being brought back to clear vision and consistent service.

Ministers ought to have mercy on each other—not passive mercy only, but active mercy. When another is in dire need no timidity or question of propriety should restrain them from allowing their pastoral instinct to have its sway.

Case Number Three. There was some danger of an ecclesiastical trial and a possible unfrocking. A young preacher had become possessed with the ideas of liberty and self-expression and had been guilty of indiscretions that had brought serious criticism. Most of his fellows let him severely alone, but one saintly veteran believed that the boy should be saved and went to him in the spirit of Christian kindness. At first he was not welcomed, the young fellow supposing him to be another of the "old fogies" who were trying to force their out-worn conventionalities. The older man was not in the least embarrassed by the rebuff. "I have not come as an enemy or a persecutor," he said, "or even as a critic. I have come as a friend. I shall assume that you are innocent until you are proven guilty; and if you are proven guilty I shall remain your friend nevertheless." The advocate of independence melted. A long talk followed. The lad grew less defiant and was led to see that in human life we are dependent and interdependent, that no man liveth unto himself alone, and that the acceptance of a place of power always implies willingness to abide by the conditions upon which it is bestowed. The young man, not bad at heart, was won by kindness and confidence, and became a minister of fine spirit and great influence.

It is often true that men, with elements of strength, run off on tangents but may be brought back to reason and rightness. They are won, however, not by argument of Pharisaical condemnation, but by charity and tactful co-operation.

Case Number Four. This matter was simpler and pleasanter,—just a little instance of fraternal appreciation, acknowl-

edgment and encouragement. It took but a few minutes and cost but a few cents; but it helped a man mightily. A mature minister had heard favorable reports regarding the work of a neighboring pastor, recently graduated, and had read incisive articles from his pen. He, like others, recognized the fact that a man of large possibilities was developing. Unlike others, however, he was not content to sit in silent admiration. He sent a letter. He wrote: "In that last article you said something that ought to be said and you said it well. I thank you. More power to your pen! And, by the way, I am delighted to know of your remarkable and fruitful ministry in your new parish. As Emerson said to Walt Whitman, 'I greet you at the beginning of a great career.'" That letter did not, as some might have feared, spoil the youthful recipient. It helped him to find himself and to fulfil his high potentialities. Some men are always writing letters, or rather succinct little notes that do a world of good. If a brother is sick—a note. If a brother receives a class of new members—a note. If a brother becomes a proud father—a note. If a brother starts on a trip to Europe—a note. Does all this take the time that ought to be spent in homiletic preparation? It is itself homiletic preparation of a very vital and beautiful kind. The minister who does it will get out good sermons nevertheless—better sermons, perhaps, because he loves his fellow-workers and is loved by them.

The Church would be a far stronger institution if the ministers would keep in closer fraternal touch. It would be fine if old men would discard the idea that young ones think them out-of-date and care nothing for their approval; and it would be fine if the young men would recover from the notion that the old ones think them callow and shallow and have no need of their fellowship. If the conservatives and the radicals would drop occasional messages of recognition, how the atmosphere would clarify and warm! In fact, if ministers of all sorts would

## RETROSPECTION

By Leslie C. Beard

A pang is stabbing through my heart today,  
Nostalgic tunes are throbbing in my ears,  
Carrying me back in dreams to childhood  
years,  
To bob-white calls and fields of fragrant  
hay.

Again I hear the drowsy hum of bees,  
I watch slow-drifting clouds in azure  
skies;  
The glow of summer suns at sunset dies,  
And shades of evening drape the hills and  
trees.



claim the postmasters as their allies they might speedily advance the Kingdom of Heaven.

Mention has been made of a blessed man affectionately known as "the pastor of pastors". He led several young men into the ministry; and, more important, he

gave new courage to many who, for one cause or another, were in danger of surrender. It was his privilege also, by his thoughtfulness and lovingkindness greatly to increase the happiness and efficiency of preachers of all sorts and conditions. Thus, by applying the Golden Rule in his

own profession, he multiplied his influence time and again. It was often said that in his parochial work he was like Goldsmith's preacher who "allur'd to brighter worlds and led the way". The same could be said of him in his ministry to other ministers.

## NEWS IN BRIEF

### SYNODICAL MEETINGS FOR 1935

**SYNOD OF THE NORTHWEST**—September 3, 1935 (7.30 P. M.), Zion, Sheboygan, Wis., Rev. Edw. H. Wessler, D.D., 612 Erie Ave., Sheboygan, Wis.

**SYNOD OF THE MID-WEST**—September 16, 1935, Salem, Louisville, Ky. Rev. Albert H. Schmeuszer, 1830 Date St., Louisville, Ky.

### CHANGE OF ADDRESS

Rev. Wm. Scholze, from Rowena, Texas, to R. R. 1, Marlin, Texas.

Rev. Stephen Szijjarto, Jr., from Logan, W. Va., to P. O. Box 454, Ashtabula, O.

Rev. H. Wernecke, from 872 Newport Ave., to 518 Lake Ave., Webster Groves, Mo.

**Notice**—Rev. A. G. Peters, 2111 S. 21st St., Philadelphia, Pa., would be pleased to receive copies of minutes of Philadelphia Classis for the years 1894 and 1900, should any readers of the "Messenger" have them.

Rev. E. A. Kielsmeier of Cleveland, O., was elected President of Ohio Synod for the coming year at the annual meeting at Heidelberg College, June 19-21.

Dr. Walter W. Rowe, pastor of Central Church, Dayton, O., has accepted a call to Zion Church, Lenoir, N. C., where he will begin his work Aug. 1.

Do you know that the laurel, so abundant and so beautiful just now in the mountains of Pennsylvania, is the State's adopted flower? It was adopted as the State flower May 5, 1933.

Rev. and Mrs. W. A. Kratz, of Salem Church, Catasauqua, Pa., are receiving congratulations from their parishioners and many friends on their fifth anniversary in that Church.

**Correction**—In report of vacant charges in last issue, address of Wilbur N. Kauffman, of Trinity Church, Mercersburg Classis, Potomac Synod, is Mercersburg, Pa.

Many of our pastors and people should take advantage of the great Christian Endeavor Convention scheduled for Philadelphia, July 2-7. It ought to be an inspiring occasion, especially for many of our young people.

There were 185 pupils and 21 teachers in the Bible School of Unionville Church, Slatington, Pa., under leadership of Rev. Robert Urffer. The two-week period closed June 21. A program was presented the preceding night.

Central Church, Dayton, O., has called to its pastorate the Rev. George Sonneborn, to succeed Dr. Walter W. Rowe. For the past 11 years Rev. Mr. Sonneborn has been pastor of an Evangelical Synod Church in Dayton.

S. S. Festival was held in social room of First Church, Washington, D. C., Rev. Dr. James D. Buhner, pastor, on June 21. S. S. picnic was held in Rock Creek Park, June 26. Holy Communion will be observed July 14. A well rendered Children's

Day program was given June 9, under direction of Miss Frieda Nau.

The Ft. Wayne Orphans' Home Band and Orchestra will give a concert in the parish house auditorium of First Church, Canton, O., Dr. R. W. Blemker, pastor, the evening of June 30. Nearly 200 were present on the first day of Vacation Bible School, which began June 17. By Wednesday attendance was 204.

Intermediates won attendance contest in Immanuel Church, Indianapolis, Ind., Rev. H. F. Weckmueller, pastor; Primary Department was second. Morning service on Children's Day had an attendance of 465. In Stewardship Essay and Poster Contest, Paul Kiewitt won first prizes in Group B Essays and Group B Posters of \$15 and \$10, respectively.

The Rev. Dr. Henry A. Bomberger, 69, son of the late Rev. Dr. J. H. A. Bomberger, passed away on June 19. Formerly a well-known pastor of our denomination, he has for years been affiliated with the Presbyterian Church and resided at S. Ardmore, Pa. He was an occasional contributor to the "Messenger". At one time he was Vice-President of Temple University. Dr. Bomberger is survived by his wife, two daughters and a son.

Miss Dorothy M. DeLong, daughter of Dr. and Mrs. Irwin H. DeLong, was graduated at recent commencement of State Teachers College, Millersville, Pa., in a class of 189, with B. S. degree in Education and with highest honors in mathematics. Miss DeLong is regularly enrolled in the University of Chicago, which she attended the last two summer quarters, studying mainly astronomy, mathematics and Roman archaeology.

Dr. Charles Peters, formerly General Secretary of the Maine State Council of Religious Education and now pastor of Calvary Church, Philadelphia, Pa., will be an instructor in the Summer School at Blairstown, N. J., conducted under auspices of the New Jersey Council of Religious Education. Dr. Peters will teach "Principles of Teaching" and "Adolescent Psychology".

### THE REV. JOHN F. WINTER

The Rev. John F. Winter, of Galion, O., entered into the heavenly rest on June 19. Graduating at Heidelberg Seminary in 1882, he served many years in the pastorate and as Superintendent of Ft. Wayne Orphans' Home. The funeral took place on June 22. He was a brother of Rev. David A. Winter, now of Basil, O. A fuller account will be given later.

First Church, Pottsville, Pa., Rev. L. M. Fetterolf, pastor, held Children's Day services, June 16, with attendance of 265. There were two baptisms and a pageant by the children, who wore very effective crepe paper costumes. A drama, depicting the life of Moses, was presented at evening service. This program was one prepared by the Board of Christian Education. Annual strawberry and ice cream festival was given June 19, in charge of J. S. Crossman's S. S. class.

Rev. and Mrs. William G. Weiss of Karmel Church, Philadelphia, Pa., motored to Sheboygan, Wis., to attend commencement exercises of Mission House College, at which time their son, Philip, graduated with honors. Rev. and Mrs. Weiss, with their son, visited Black River Falls, Devil's Lake, Wisconsin Dells, and Indian school and reservation at Niellsville, Wis. On the return trip, they visited various pastors, including Dr. Carl F. Heyl, of Cleveland, O.

Mid-summer Communion will be celebrated June 30 in St. John's Church, Lewisburg, Pa., Dr. H. H. Rupp, pastor. Betty and Marian Singely received prizes of \$2 each for posters submitted in recent Stewardship Contest. The pastor spoke over the radio on May 27, in connection with campaign in behalf of Community Chest. He also gave an address before the D. V. B. S. in the Dreisbach Church, May 28 and

### SUMMER MISSIONARY CONFERENCES

Themes for 1935

Foreign Missions: Latin America.

Home Missions: Pioneering Today in Home Missions.

The following summer conferences offer specialized study of these themes as well as other courses in Religious Education.

|                                                      |                    |
|------------------------------------------------------|--------------------|
| Shady Side Academy, Pittsburgh, Pa. ....             | July 1 to July 11  |
| Catawba College, Salisbury, N. C. ....               | July 7 to July 12  |
| Hood College, Frederick, Md. ....                    | July 13 to July 19 |
| Riverview, Hanover, Indiana ....                     | July 14 to July 20 |
| Ursinus College, Collegeville, Pa. ....              | July 27 to Aug. 2  |
| Heidelberg College, Tiffin, Ohio ....                | July 29 to Aug. 10 |
| Mission House College, Plymouth, Wis. ....           | Aug. 12 to Aug. 18 |
| Family Week, Dunkirk, N. Y., Conference Grounds .... | Aug. 12 to Aug. 19 |
| Second Family Week, Dunkirk, N. Y. ....              | Aug. 19 to Aug. 26 |

For Particulars Address

DEPARTMENT OF MISSIONARY EDUCATION  
904 Schaff Building, 1505 Race Street, Philadelphia, Pa.

was one of the two speakers at 30th anniversary of Phoebe Home, June 13.

The Rev. Wilmer H. Long, pastor of St. Paul's Church, Fleetwood, Pa., has started a series of sermons on "Qualifications for Discipleship". He has preached on "Humility" and "Mercy". Reunion Sunday will be observed July 7. At 10 A. M., Communion will be observed with reunions of confirmation classes of 1885, 1895, 1905, 1915, 1925, 1930, and 1935. Dr. Charles E. Schaeffer, a son of the congregation and Secretary of the Board of Home Missions, will preach the sermon at Communion service. Rev. J. B. Landis, of West Reading, former pastor of the congregation, will be the main speaker at the evening service, at which there will be special music.

Rev. Carl G. Petri, Skippack, Pa., is taking a vacation motor tour to the Pacific Coast. He was accompanied from home by Mrs. Petri and Miss Ada Fox of Lucon. The party was joined by Rev. and Mrs. John C. Foster in Benkelman, Neb. The latter is a sister of Mrs. Petri. Benkelman was one of the first Nebraska towns devastated by the western flood and the Skippack tourists were delayed and detoured in reaching and leaving it. Among the many places visited were the Petrified Forest near Holbrook, Ariz., Grand Canyon, Zion National Park and various points in Los Angeles Co., Cal., including our Japanese Mission.

St. John's Church, Red Lion, Pa., Rev. Oliver K. Maurer, pastor, continues with an active program these summer months. On Pentecost, 7 new members were received into Emmanuel Church. Recently, during 9 concurrent days, Rev. Mr. Maurer presented 11 sermons and addresses, 6 of which were presented in neighboring Churches and one to United Brethren ministers of York Co. On June 19, choir of St. John's Church was interrupted in practice by a member of the consistory who invited them to the social rooms of the Church, where the Consistory and their wives had prepared a treat of strawberries, ice cream, cake and coffee. The pastor expressed appreciation for their loyal and efficient service and Mrs. Harry Lauer, president of the choir, responded with fitting words.

Many of the recipients of awards in the 1935 Stewardship Essay and Poster Contest have written letters of appreciation to the Stewardship Committee. More than ever before, these young people tell us that they feel that the greatest reward was the pleasure and real benefit received through the study for and preparation of their Essays and Posters, an introduction to or a deepening knowledge of the Stewardship principles which will influence them during the remainder of their lives. They also express the hope that an ever increasing number of young people will become interested in the study of Stewardship and its application and practice in their daily lives, and that it may bring to these others the happiness it has given them.—**William E. Lampe.**

At annual presentation of awards for perfect attendance in Memorial S. S., York, Pa., Rev. Dr. Edward O. Keen, pastor, among those to whom awards were presented were a father and his 6 sons. The father, Mr. Harry O. Boyer, had been present every Sunday for 19 years; the eldest son, Frederick, 14 years; Stuart, 13; Walter and Robert, 8; David, 6; the youngest, Herbert, 4. Anna, Grace and Catherine Angel, 3 sisters, who had been present every Sunday for 3 years, also received awards as well as Mr. William F. Mundis, elder and secretary of the S. S., who has the enviable record of having been present every Sunday for 37 successive years. Pageant, "A Happy Home", was well presented by the children to a large and appreciative congregation on Children's Day.

Rev. Paul C. Shumaker, who recently accepted pastorate of St. Paul's Church, Sharon, Pa., was ordained and installed at

services held Sunday evening, June 2, in the Church, which was beautifully decorated with plants and flowers. This impressive service was in charge of Rev. Dr. Paul J. Dundore of Greenville, assisted by Revs. V. A. Ruth of Fredonia and Harold Ash of New Hamburg. A reception was given the pastor and Mrs. Shumaker in the Church auditorium June 14. Members of the Sharon Ministerial Association and a number of ministers of St. Paul's Classis gave short talks; there was special music and a reading. A delicious lunch was served in the Church dining room by women of the Church. Attendance on both occasions taxed seating capacity of the auditorium.

Wyoming Classis has had a most creditable standing, near the top of the list of Classes, for a score of years, in the matter of payment of the Apportionments. One reason for this has been that the Classis has had a most efficient Missionary and Stewardship Committee. Elder Fred W. Diehl, of Danville, Pa., who recently retired from active service on this Committee, was a member for fifteen years and for twelve years served as its Secretary. The Committee meets regularly, publishes one of the best bulletins issued by any Classical Missionary and Stewardship Committee, backs up the Stewardship Essay and Poster Contest, and endeavors to secure the full Apportionment from every congregation. All of this probably has some bearing upon the fact that the St. James Charge of the Danville Church had paid its entire Apportionment for 1935 by the beginning of June.—**William E. Lampe.**

Karmel Church, 72nd and Elmwood Ave., Philadelphia, Pa., Rev. Wm. G. Weiss, pastor, celebrated its 30th anniversary June 23. The pastor, who celebrated his 28th anniversary at the same time, preached from 10 to 11 in German and from 11 to 12 A. M. in English, on the historical points of interest in the 30 years' activities. Of the 11 original members, 5 were present at morning service, one of whom, Mrs. Grauf, read a poem which she wrote in honor of the occasion. The present Church was built in 1910 and the educational building in 1930; assessment of the property is \$100,000. Present membership is 450. Dr. J. M. G. Darms preached anniversary sermon in the evening. There was special music at all services; the Church was beautifully decorated with flowers, and the pastor received several remembrances and many congratulations. At the same time, the Ladies' Aid celebrated their 29th anniversary. Annual picnic will be held in Woodside Park, June 29.

Miss Mary Elizabeth Straub, of Calvary Church, Reading, Pa., Rev. Dr. A. T. Broek, pastor, addressed S. S. of St. Mark's Church, Reading, Rev. Gustav R. Poetter, pastor, on Sunday morning, June 23, in the interests of Camp Mensch Mill. G. M. G. united with guilds of Reformed Churches of Reading in week-end spent at Camp Mensch Hill for its special meetings. C. E. members enjoyed supper-dance at Chef's on Saturday night. Miss Mary D. Stoudt was in charge of arrangements.

Mother's Day was appropriately observed in Salem Church, Shamokin, Pa., Rev. A. F. Dietz, pastor. Each mother was presented with a small plant. "The Enchanted Garden" was presented Children's Day, in the evening, the cast including students from all departments of the S. S. This beautiful production was directed by Mr. and Mrs. Charles Thomas. A choir of 12 girls, ranging from 6 to 9 years, selected from the Primary Department, sang special music at this service. This was their first appearance, and in their white gowns they added much to the program. Rev. Daniel K. Daub, of Shamokin, addressed the Men's Class at their monthly meeting, after which games were played and refreshments served. Church School enrollment is 523; attendance June 16 was 472. Father's Day was observed June 16;

Church School presented a rose to every father. Bible School was opened June 17 with enrollment of 140, in charge of Mr. Robert Welken, student of Franklin and Marshall College. Committee has been appointed to arrange for annual picnic in July. Bible Class at St. Paul's S. S., Sellersville, were guests of Salem S. S., June 23.

The 75th Anniversary of Salem Church, Lafayette, Ind., was observed on June 9. Prof. Theo. F. Herman, D.D., of Lancaster, Pa., who began his active ministry with this congregation in 1898, was the guest speaker for the occasion. He and Mrs. Herman, who accompanied her husband on this trip, renewed many friendships. Rev. Conrad Hassel, pastor, presided at all the services and at the morning service received four new members into the congregation. Dr. Herman brought inspiring messages at both morning and evening services. The Church auditorium was beautifully decorated with garden flowers. The pulpit was appropriately designed to represent the diamond "jubilee." The dates 1860-1935 were in blue. The choir, directed by the organist, Mrs. P. J. Heinmiller, rendered beautiful selections. The congregation was favored with vocal solos from several guest soloists. During the noon hour a luncheon was served by the members of the Ladies' Aid in the social rooms. At the afternoon service Rev. T. F. Williams, D.D., pastor of Trinity M. E. Church of Lafayette, brought a splendid message for the young people. At the evening service the Men's Society sat in a body and held a memorial service for all their members who have passed on. Dr. Herman is the only Honorary Member of this organization and spoke fittingly to this group of men. A number of people, former members of the congregation, came for the anniversary. Booklets containing a brief history of the congregation and a poem written by Rev. Conrad Hassel were presented to all those present at the services. This congregation started with 17 charter members and has grown to 400. In addition to the Ladies' Aid and Men's Society there are other very active organizations; namely, the Christian Endeavor Society, Woman's Missionary Society, Business Women's Circle and a Young Women's Missionary Society. A Girls' Missionary Guild was organized on this 75th Anniversary. This congregation is known as one that pays its apportionment. Its Christian influence has been felt greatly in the community. Mrs. Edith Stitz, Mrs. Mary Fletemeyer and Mrs. J. J. Heinmiller, children of charter members, are still active in the congregation. The small band of charter members, through Salem, handed down a rich heritage and this anniversary reminded and challenged each member to do his part in "passing on the torch of Christ."

#### SUMMER CONFERENCES

Leaders in Church Schools, young people's groups and missionary organizations throughout the Church will be converging in July and August on the campuses of seven colleges and one conference ground scattered throughout the denomination for the leadership training which a summer-conference affords. Located as the schools are, few Churches are too distant to be represented at one of them. Churches sending delegates will find themselves enriched by the inspiration, renewed interest, greater consecration and more effective service of delegates when they return.

Five of the conferences will be held on the campuses of our denominational schools. Catawba College, Salisbury, N. C., and Hood College, Frederick, Md., will be hosts to delegates from Potomac Synod. Ursinus College will be at the disposal of delegates from Eastern Synod. Heidelberg College will entertain the leaders of Ohio Synod, and delegates from the Churches of North West Synod will find a hearty welcome awaiting them at the Mission

House, Plymouth, Wis. The facilities of Shady Side Academy, an Episcopal boys' school near Pittsburgh, will be at the disposal of the conference of Pittsburgh Synod. Hanover College, a Presbyterian school in Southern Indiana on the Ohio River, will be host to the conference of Mid-West Synod. This year marks the merger of the former Buffalo Missionary Conference with the Family Week group at the Evangelical Conference Grounds, Dunkirk, N. Y. Because of the large enrollment expected the program of Family Week at Dunkirk will be repeated a second week.

#### Missionary Themes

Leaders of missionary organizations will find in the curriculum of each of these schools courses based on the Home and Foreign Mission study themes for the coming year. The Home Mission study is "Pioneering Today in Home Missions". For young people the theme is correlated with the United Youth Program, "Christian Youth Building a New World". In the field of Foreign Missions the theme is Latin America. Special study will be made of the Honduras Mission which is now ours through union with the Evangelical Synod.

#### Shady Side Conference

The 1934 Shady Side Conference was undoubtedly the happiest conference Pittsburgh Synod has had for a long time. Missionary workers said so. Sunday School teachers said so. Young people said so. Everybody spoke in terms of deep satisfaction of those ten days of worship, friendship and learning. There is every reason to believe that the program planned for this year, July 1 to 11, will be equally well received.

For young people there will be such courses as "Christian Youth Building a New World", "What Is Worship?", and "The Master Leader"; for older delegates, "Religious Education in the Family", "Principles of Teaching" and "How to Teach Children"; for missionary leaders, "Pioneering Today in Home Missions", "Our Latin American Neighbors" and "The Missionary Character of Christianity".

Rev. Nevin C. Harner, Ph.D., Lancaster, Pa., is Dean of the Conference this year, and Rev. E. Roy Corman Wilkinsburg, Pa., Registrar. Other leaders include: Miss Carrie M. Kerschner, Executive Secretary of the Woman's Missionary Society of General Synod, Philadelphia; Mrs. E. Roy Corman, teacher in the Weekday Schools of Wilkinsburg, Pa.; Rev. Sarkis Papagian, pastor, Kittanning, Pa.; Miss Nancy Stormont, Superintendent of the Weekday Religious Schools, Aspinwall, Pa.; Mrs. Nevin E. Smith, teacher of dramatics, Evans City, Pa.; Charles M. LeGalley, Secretary of Missionary Education, Philadelphia; Rev. F. H. Willkens, Ph.D., pastor, Pittsburgh, Pa.

#### POTOMAC SYNOD

The 63rd Annual Session of the Synod of the Potomac will long be remembered by those in attendance. The meeting was well attended and a great interest was taken in the sessions. Many said more remained for the closing session Thursday morning than in any other session of Potomac Synod.

Monday evening Brodbeck Hall was filled to capacity to hear the sermon by the retiring President, the Rev. Dr. J. Kern McKee of York, Pa. The theme was "The Forward Vision", and the text was from the Gospel according to St. John 14:12, "And greater works than these shall ye do". More than 400 partook of the Holy Communion. Following this was election of President. Dr. C. P. Rice of York, Pa., the elder from Grace Church and a member of the Board of Trustees of Hood College, placed in nomination Dr. Joseph H. Apple, president emeritus of Hood College, who was unanimously chosen. He performed his task most efficiently, and

was master of the situation at every moment. Following the election, Dr. Henry I. Stahr, President of Hood, brought greetings to Potomac Synod. Dr. Apple responded. The experience was most unusual, as Dr. Apple had been President of Hood College for 41 years.

On Tuesday morning at 8.30 an inspirational message was brought to Synod by Rev. Dr. J. Albert Eyler, of Bedford, Pa. The remainder of the morning session was given to receive reports of committees. During the afternoon session representatives from the educational institutions of the Synod made brief addresses. At 3.30 a conference on Christian Education was held, Rev. Dr. Walter R. Gobrecht presiding. Able addresses were made by Prof. Wm. R. Barnhart, of Hood College, and Prof. David E. Faust, of Catawba College.

The Tuesday evening session was under the auspices of the Woman's Missionary Society of Potomac Synod, who held their annual sessions at the same time in Meyran Hall. The speaker was Dr. Walter W. VanKirk, Secretary of the Dept. of International Justice and Good Will of the Federal Council of the Churches of Christ in America. In the beginning of his eloquent address, he presented a very gloomy picture. Then he pointed out that it is not too late to save the world from international conflict. He said that the great obstacle in the way of another world conflict is increasing public opinion against war.

Following this meeting there was a reception to the Synod and to the W. M. S. of the Synod of the Potomac by Hood College on the lawn adjoining the President's House.

The meditation on Wednesday morning was by the Rev. Hobart D. McKeehan, of Huntington, Pa. The Board of Home Missions was represented by Dr. Wm. F. DeLong. Following this the Committee on Social Welfare, the Rev. Chas. D. Rockel chairman, of Altoona, made its report. This year men were not in committee rooms nor were they to be found on the campus when this report was made; all were in Brodbeck Hall. At the conclusion of its reading, item three of the committee on overtures was taken from the table. This item brought before Synod the petitions from Emmanuel Church, Hanover, Pa., and Trinity-First Church, York, Pa., and overtures from North Carolina, Gettysburg, Carlisle, and Maryland Classes. Motion after motion was made, substitutes were made, and Synod could arrive at no decision. Finally a motion was carried to refer the whole matter back to the Committee to make another report Thursday morning. This carried. The report of the Committee on Social Welfare was also laid on the table until Thursday morning, since one involved the other. Synod did not want to act on this year's report until the overtures had been disposed of definitely.

The report of the Committee on Orphans' Homes and Homewood was considered and adopted. The afternoon session was held in Grace Church, Rev. Ralph E. Hartman minister. The Rev. Dr. Eugene L. McLean spoke in behalf of the Board of Ministerial Relief. The Rev. Dr. Paul S. Leinbach spoke in behalf of the "Messenger". During the past year the Synod of the Potomac made a net gain of 266 subscriptions for the "Messenger".

At 3.30 the Synodical election was held. The results are as follows: Trustee of Synod, Rev. E. Lewis Higbee, Emmitsburg; Trustees of Theological Seminary, Harry S. Lang, Altoona, Pa., and John C. Krebs, Hanover, Pa.; Regents of Mercersburg College, Dr. Howard R. Omwake, Salisbury, N. C., and Dr. Joseph H. Apple, Frederick, Md.; Directors of Hood College, Hon. A. R. Brodbeck, Hanover, Pa., and Dr. Chas. P. Rice, York, Pa.; Synod's Board of Education, Rev. Walter E. Garrett, Hellam, Pa., Dr. Paul D. Yoder, Codorus, Pa., and Rev. Roy E. Leinbach, Carlisle, Pa.; Directors of Hoffman Orphan-

age, Oscar D. Gilbert, Westminster, and Rev. G. Ermine Plott, Greencastle, Pa.; Homewood Trustees, David M. Witmer, Waynesboro, Pa., and Chas. H. Eyerle, Hagerstown, Md.; Trustees of Catawba College, John W. Peeler, M. C. Jones, George A. Fisher, L. A. Corriher, Otto A. Barringer, and Rev. John C. Peeler, all of North Carolina. Roll Clerk, W. J. Lowe, McConnellsburg, Pa.

Dr. J. M. G. Darms spoke in behalf of the Reformed Churchmen's League. The elders' conference followed. The new officers for the Elders' Conference are as follows: President, Dr. Clarence Clapp, Newton, N. C.; vice-president, Dr. C. H. Hoffman, Harrisonburg, Va.; Secretary, Chas. B. Bishop, York, Pa.; Treasurer, S. E. Bashore, Esq., Mechanicsburg, Pa.

At the evening session Rev. Sterling W. Whitener, missionary to China, addressed the Synod.

The Committee on Overtures reported they could reach no decision on the matter of petitions and overtures from the two congregations and from the four Classes. They requested that a special committee be appointed and bring a report in the morning. The following were appointed: Rev. Dr. Stephen L. Flickinger, Rev. Dr. Wm. E. Lampe, and Elder Stonebraker.

The Thursday morning meditation at 8.30 was by the Rev. H. A. Fesperman, of Hagerstown, Md., on "Debtors". The first thing to be taken up was the report of the special committee which labored during the night to make its report. It was read by Dr. Flickinger and adopted. It is as follows:

"To your committee was referred item 3 of the report of the Committee on Overtures. This included petitions from Emmanuel Church, Hanover, Pa., and Trinity-First Church, York, Pa., and overtures from North Carolina, Gettysburg, Carlisle, and Maryland Classes. Since the procedure of our Constitution is from a lower to the next higher judicatory, the petitions of the two congregations should have come to the Synod through their Classes. These petitions deal, however, with the same subject as the overtures from the Classes, namely, the report of the Committee on Social Welfare last year, and have been given the same consideration.

"It is to be regretted that the members of Synod did not have before them last year copies of the report of the Committee on Social Welfare in printed form, and also that the Synod did not take more time to consider carefully so important a report in order to assure itself that it truly expressed the position of the Synod. Your committee is convinced that the Synod would not have adopted certain sentences in the preamble and that Resolutions 3 and 4, in the form adopted, did not correctly express the position of the Synod. Your committee believes that this year's report of the Committee on Social Welfare more truly expresses the mind of Potomac Synod in these matters. We therefore recommend that the adoption of their report shall be regarded as replacing the report of last year and the action of the Synod upon it. We recommend that hereafter the report of the Committee on Social Welfare be printed in the Blue Book of the Synod.

"In reply to the overture of Maryland Classis concerning the meaning of 'adopting a report as a whole', we recommend that the Synod regard adoption as a whole as adoption of the entire report. We recommend that the preambles of all reports be as brief as possible, containing only what is necessary as a basis for the resolutions."

The Social Welfare report was then taken from the table and considered. It was not considered item by item but paragraph by paragraph. Dr. Apple also requested every delegate to come in the bar of the Synod so that there would be no question as to not being able to hear or understand. It created some discussion,

but not many changes were made. It was adopted by a rising vote. A small number voted against it.

When Howard F. Boyer, York, Pa., chairman of Publicity, made his report he asked Synod whether the report on Social Welfare should be given in whole or in part to the press. It was decided to give the entire report to the press, and it is also hoped that the "Messenger" will print it in full. It is accepted as a fact that the report of the Social Welfare Committee of last year was not misinterpreted by the press, but the newspapers gave the spirit of the report. The careful consideration given to this year's report proves that Synod will not "rubber stamp" reports in the immediate future, and bury them in the minutes of Synod. It is considered by many that much good came out of the whole transaction.

The tentative date for Synod for 1936 is June 29, 30, July 1, 2, at Hood College, Frederick, Md. The Woman's Missionary Society of Potomac Synod will meet at the same time. Synod will hold its sessions in Brodbeck Hall, the Missionary Society in Myran Hall.

—Howard F. Boyer

#### A LETTER FROM BOWLING GREEN

To the Synodical Committee:

My Dear Friends:

Another year is just closing. We look back on a well-spent service, which gives us satisfaction. We also look back with a heart full of gratitude to our friends who have supported the work both by gifts and prayers. More and more we realize the great importance and power of friendship and thank God for friends.

In our struggles we have disadvantages that seem to pile mountain high. There is a rising tide and a tendency to take the jobs that belong to us by natural inheritance. When we were brought here to be sold and marketed we were taught to cook, wash, nurse, farm, shine shoes and many other household duties in the homes, then for two hundred and fifty years we were schooled in this work alone. When we became free we still became the servants in the households of this nation. Few of us have been trained for other vocations, but the masses are still dependent upon inheritance jobs. One by one our props are being knocked from under our feet. The laundry work has been taken, the waitress jobs, the maid job; in fact, all jobs that have been the delight of the Negro have been given to the unfortunate class of our whites. Due to custom and the color of our skin, we can't hope to seek jobs of a higher scale—only those produced by our own race which are very few; hence, they have left us poor indeed. These jobless homes are producing an idleness that distresses us much. Still we feel that ignorance and idleness are more dangerous than idleness and intelligence; so the educational work must go on and religious training be coupled with it with greater enthusiasm, and a bigger place be found for it on our schedule.

We have enjoyed the contact of your people and appreciated more than words can express the great interest manifested in the support of a teacher. You have helped us to put over our program. Only four teachers were employed, but we have been busy and have made some real progress that will bring some splendid results.

We are looking forward with pleasure to your continued interest in the work. I would be lonely indeed without the helping hands of the Reformed people. I'm satisfied there is an established friendship and confidence between the two groups that have grown out of the contact and through the untiring effort of yourself and members of the Committee. Would you not feel lost without our letters, appeals, etc.? The Reformed people are so sympathetic, generous and free from racial prejudice, emblematic of the Christ-like principles. To those of us who do not al-

ways enjoy such a Christlike spirit from our brothers in white, this attitude is an endearing charm.

Were our checkered lives not interspersed sometimes with kindness and sympathy from friends like you and others of your group, life would hold nothing worth while for us. Few people of my group commit suicide. They say we go to sleep and forget to do such a thing; but let that be as it may, the younger group will not be so wise. These expressions among them often heard are, "What's the use of trying? We do not have a chance. It's a curse to be black." This is hard to deal with, and hard to bear. May God bless you all.

Yours for His children,

Mrs. H. M. Wolfe.

#### A REPORT FROM THE WORLD'S SUNDAY SCHOOL ASSOCIATION

##### Financial Support for the Work of Levon Zenian in the Apostolic Armenian Church in the Lands of the Bible

The financial support in 1929 for Mr. Levon Zenian through the World's Sunday School Association was made possible through a group of sponsors who agreed to become responsible for the giving or securing of \$250 a year for a period of four years. The following sponsors entered into this arrangement, in a few instances specifying some variations from the general rule: Rev. George H. Trull, Rev. Paul S. Leinbach, Rev. W. Edward Rafferty, Karagehusian Foundation, Gullabi Gulbenkian, Mr. George W. Marston, Mr. G. E. Sillo-way, Advisory Commission on Ecclesiastical Relations of the Protestant Episcopal Church, Board of Christian Education of the Reformed Church in the U. S., and Near East Foundation. The General Sunday School Association of the Universalist Church, under the leadership of Dr. George E. Huntley, provided a half sponsorship for four years.

As pointed out a few of these sponsors indicated slight variations in their commitment to the enterprise but in the main the entire group stood loyally by in their support during the four-year period and extending into the fifth year in most instances. The Karagehusian Foundation in the inauguration of the work made the largest pledge. As some sponsors and friends found it necessary to decrease their contributions the Near East Foundation came to the rescue until toward the close of this first period the Near East Foundation was giving half the support for the work.

A number of other friends participated generously during this time in the support of the enterprise. The late Sir Edward Sharp of Great Britain, and Mr. Arthur M. Harris of New York, made the initial contributions of £100 and \$500, respectively. Other contributors have included: Rev. S. T. Bartlett, Toronto, Canada; Rev. J. H. Carpenter, Brooklyn, N. Y.; Rev. H. H. Fout, Indianapolis, Ind.; Mrs. Elmer H. Gentz, Hanover, Pa.; Rev. H. C. Jaquith, Jacksonville, Ill.; Rev. J. E. Miller, Elgin, Ill.; Mr. J. H. Tregoe, Baltimore, Md.; Miss Margaret Wagner, Irwin, Pa.; and the late Dr. G. Bayard Young, of Seattle, Washington. This list by no means enumerates all of those who have participated generously in the support of this enterprise. Many of these sponsors have looked to friends and comrades to help them in their maintenance of the work. One of the outstanding outreaches has been the securing of a group of Reformed Churches, Sunday Schools, and other Church agencies, under the leadership of Dr. Paul S. Leinbach.

It has been found difficult thus far to secure the support of this entire group for a new term of service. Very generous co-operation is being extended on the part of many of these friends, as well as some

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new friends, for the year 1935, but thus far we have not found it possible to secure adequate assurance that a continued term of service may be made possible beginning with 1936. Who will help us?

51 Madison Ave., New York City

#### GENERAL SYNOD NOTES

Rev. J. Rauch Stein, D.D., Stated Clerk

#### OUR CHURCH STATISTICS FOR 1934

##### V. OHIO SYNOD

A Summary of the official Statistical Reports of the 7 Classes for the calendar year, ending December 31, 1934, makes record of increases (I.) and decreases (D.) when compared with the records of December 31, 1933, as follows:

Ministers 255, D. 2; Licentiates 2, D. 1; Charges 204, I. 1; Congregations 270, I. 4; Membership last report 59,098, D. 80; Confirmed 2,288, I. 103; Certificate 773, I. 103; Renewal of Profession 809, I. 162; Dismissed 625, D. 40; Deaths 1,034, I. 102; Erasure of Names, 1,683, D. 189; Present Membership, 59,626, I. 415; Communed During the year 47,375, I. 1,108; Unconfirmed Members 15,743, D. 285; Infant Baptism 1,319, D. 24; Deaths — Unconfirmed Members 81, D. 23; Students for Ministry 42, I. 11; Total Sunday School Enrollment 59,302, D. 921; Amount of Apportionment \$204,245, D. \$5,186; Paid on Apportionment \$97,126, I. \$11,748; Other Denominational Benevolences \$45,217, I. \$3,710; Benevolence Outside of Denomination \$9,623, D. \$1,141; Total of all Apportionments \$151,966, I. \$14,317; Congregational Purposes, \$639,276, I. \$9,412; Churches \$7,712, 250, I. \$121,250; Parsonages \$792,950, D. \$42,750; Indebtedness on Property \$1,372, 584, D. \$56,959.

Four of the 7 Classes began their reports correctly with the identical communicant membership which they reported December 31, 1933. Northeast Ohio began with 80 less; Northwest Ohio with 3 more and Lakeside Hungarian with 36 less. The increases in membership are credited as follows: Central Ohio 6; West Ohio 30; Southwest Ohio 57; Northeast Ohio 81; East Ohio 130; Lakeside Hungarian 139; a total of 443; the decrease is charged to Northwest Ohio Classis by 28.

The net increase for Benevolence of \$14,317 is encouraging; this is largely to be credited to the amount paid on Apportionments. There is also an increase for Congregational Purposes of \$9,412.

A brief study reveals credit due Ohio Synod for its increase in membership of 415 to which we can partly attribute the increase of 1,108 in the number communed, giving evidence of increasing spiritual power. This increase in the number communed has been prevalent among the other four Synods that have thus far completed their records; the Synod of the Northwest will also be included in this number when the report from the Nebraska Classis is tabulated. May this spiritual energy continue to grow in all our congregations.

#### PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

The 31st Annual Visiting and Donation Day was observed on June 13. The event brought many people to the Home. There was nice weather and that helped much to bring the visitors and afford them enjoyment while there. Among the visitors were many persons who saw the Home for the

first time and who expressed surprise and delight at the grounds, buildings, and equipment, which were designed for the comfort and welfare of the aged guests.

The program began at 2 P. M. Rev. Dr. P. A. DeLong, Watsonstown, Pa., president of the Eastern Synod, spoke on "The Challenge of the Old Day to the New." The second address was delivered by Rev. Dr. H. H. Rupp, Lewisburg, Pa., who had for

his subject, "Three Great Things." Both were splendid addresses and well received by the visitors.

Meals were served in the main dining room and on the lawn to the north of the new building. The number served was about the same as on preceding similar occasions.

Many congregations and Sunday Schools had sent their Mothers' Day offerings and

a list of their auxiliary members and that helped to increase the total receipts. There has been commendable increase in the number of congregations who are sending annual Mothers' Day offerings to the Home and in the number of congregations who have auxiliary committees at work. The occasion brought much profit and enjoyment to the folks at the Home and to the visitors.

## HOME AND YOUNG FOLKS

### Children's Corner

By Alliene DeChant Seltzer

Next "Messenger Day" will be Fourth of July—the birthday of our America. And I like to think that all my boys and girls will be on a picnic, wearing your "don't care" clothes, and forgetting all about the heat and the noise of town. You'll be along a stream into which you can plunge any old time; and it will be hard to wait until Mother spreads the tablecloth on the grass, and opens all the mysterious baskets, thermos bottles, jars 'n' everything! You'll have Joe Martucci, with you, who lives next door, and his Mother has sent you some really-truly Italian food! After each meal, you'll help Mother clear up, and see that every paper plate, cup and napkin, and the garbage, is burned. When nighttime comes, you'll sing all the way home, in the family car, and at the end of the journey, whisper to Father and Mother a tired but hearty "Thank-you" for the happy day they've given you—the birthday of our America. And how glad I'll be that you took nary a gun with you,—for when the Fathers-of-Old founded our America, they wanted it to be free from war, didn't they? Free, too, from hatred of those of other races. So, by sharing our picnics with Joe Martucci's, and buying no guns, let's help to keep America that way!

### HE OBJECTS

One of our versatile Pittsburgh Synod pastors, deeply moved, recently burst into verse as follows:

"Folks used to call young children 'cherubs',

Or sometimes 'chick-a-biddies';

But 'raus mit' the man who first began  
To call the kids 'the kiddies'!"

### Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

### THE SAFETY OF A NATION

Genesis 18:26, 32: "And Jehovah said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sake. . . . I will not destroy it for the ten's sake."

The safety of a nation depends not upon the size of its army or navy, nor upon the number of submarines or airplanes at its command, nor upon its powerful cannon or rapid-fire machine guns, nor upon the strength of its fortifications, but upon the character of its men, women and children.

"Righteousness exalteth a nation," says the writer of the Proverbs. Righteousness

is the strongest bulwark a nation can possess. The future safety and security of our nation will depend upon the character of the boys and girls and the young men and women whom we are preparing today to take charge of its affairs. If we want our nation to prosper and to endure we must train our future citizens in such a way that they will be just, righteous, honest and sincere when they grow to manhood and womanhood. This can only be accomplished by the help of God.

A striking illustration that suits our purpose is found in that portion of the book of Genesis from which our text is taken. It is the story of Abraham and his nephew, Lot. They were both prosperous, having large flocks and herds and many tents. The land did not provide sufficient space for them to dwell together any longer. There was strife between their herdsmen, and something had to be done to relieve the situation.

Abraham was a kindhearted man and he said to his nephew: "Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou take the right hand, then I will go to the left." Lot lifted up his eyes and looked all the land over and selected as his portion the Plain of the Jordan and pitched his tents toward Sodom. The writer of Genesis adds significantly: "Now the men of Sodom were wicked and sinners against Jehovah exceedingly."

Abraham, therefore, had to take the hill country for his portion. But God came to him and said, "Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then may thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for unto thee will I give it. And Abraham moved his tent, and came and dwelt by the oaks of Mamre, which are in Hebron, and built there an altar unto Jehovah."

We see a great difference between the spirit and disposition of Abraham and that of Lot. Lot showed his selfish spirit by taking advantage of his uncle in choosing what he regarded as by far the most desirable location for his portion. The Plain of the Jordan was well watered and had an abundance of good pasture. Abraham had to take the portion that was apparently much poorer and would require more labor and hardship to secure pasture and water for the flocks and herds.

There seems to be a tendency on the part of many of our young people to choose the easy and more fortunate portion, not being willing to start at the

bottom, as their parents did, and work themselves up by self-denial and discipline and even hardship to those possessions which endure. It is the Lot-spirit that threatens the future safety and security of our nation.

Lot pitched his tents toward Sodom and in due time he drifted into the city and became a partaker of the sin and wickedness of the inhabitants of that city. While Abraham erected an altar to the true God and worshipped Him, Lot forgot his God and took part in the idolatry and debauchery and wickedness of Sodom. Many of our young people imitate also this practice of Lot, forgetting and forsaking the faith of their fathers and giving themselves to the pursuits of pleasure, amusement and worldliness.

To whom would you rather entrust the safety and security of our nation—to those who have the characteristics of Lot or to those who have the character of Abraham? I am sure there can be but one answer, if you consider the future welfare of our nation. The sequel to the story gives the reason for this statement.

One day as Abraham sat in the door of his tent under the spreading oak of Mamre, three strangers appeared and stood before him. Prompted by the spirit of his large-hearted oriental hospitality, Abraham invited them to abide and refresh themselves. These strangers were angels who had come for a twofold purpose: first, to inform Abraham and Sarah that they should have a son in their old age; second, to destroy the city of Sodom.

When Abraham realized that Sodom was about to be destroyed with fire, he thought of Lot, his nephew, and he prayed to God, saying, "Wilt Thou consume the righteous with the wicked? Peradventure there are fifty righteous within the city: wilt Thou consume and not spare the place for the fifty righteous that are therein?" And Jehovah answered, "If I find in Sodom fifty righteous within the city, then I will spare all the place for their sake."

Perhaps Abraham began to fear that there might not be as many righteous people in Sodom as he had at first supposed, and he began bartering with God, and said, "Behold now, I have taken upon me to speak unto the Lord, who am but dust and ashes: peradventure there shall lack five of the fifty righteous: wilt Thou destroy all the city for lack of five?" And God answered, "I will not destroy it, if I find there forty and five." Then Abraham went down to forty—thirty—twenty—ten. His last plea was, "Oh let not the Lord be angry, and I will speak yet but this once, peradventure ten shall be found there." And God said, "I will not destroy it for ten's sake."

But the angels knew how wicked the city was, and that there were really not five righteous persons in it, and that the city was doomed to destruction. Therefore they told Lot to get ready those whom he would take with him. Lot talked with his sons-in-law, and asked them to

go with him, for the city would be destroyed. But he seemed to them as one that mocked.

And the next morning the angels hastened Lot, saying, "Arise, take thy wife, and thy two daughters that are here, lest thou be consumed in the iniquity of the city." But he lingered; and the angels laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters, Jehovah being merciful unto him: and they brought him forth and set him without the city.

They were told to escape, and not to look behind them. Lot and his daughters escaped, but his wife looked back and became a pillar of salt. Sodom and Gomorrah were destroyed and only three people escaped, and they were not over-righteous. When Abraham got up early the next morning and looked toward Sodom and Gomorrah, the smoke of the land went up as the smoke of a furnace.

Ten righteous people could have saved Sodom. We thus see that the safety and security of a city, a state, a nation, are vested in the righteous men, women and children who are citizens thereof. If we want to save America we must see to it that the American people are made righteous, which means right with God and their fellowmen.

"What is wind, Karl?"  
"Wind, teacher, is air in a hurry."

Patrick: "Use the word 'boycott' in a sentence."  
Patricia: "It rained that night and the boycott an awful cold."

## Home Education

"The Child's First School is the Family"  
—Froebel

USE A PATTERN  
Mary Starck Kerr

"It seems to me that half of the parents of the present day are failures," said a woman in a group discussing social conditions. "Most of them don't seem to realize the importance of home influences, and the children grow up with little idea of good manners, and scarcely any of good morals."

"Don't you think it has always been that way?" asked another member of the group. "It seems to me, the very fact that so many parents of today are failures, shows that their parents were not really successful."

"No," said the first speaker, "I don't think it has always been as bad as it is now. It seems to me that the parents of the past generation tried to guide their children and to bring them up right."

"Then how do you explain the fact that so many of their children are failures as parents?" asked the friend.

"I have never thought of that," was the reply.

The other woman smiled. Then she said, "I have given this problem a good deal of consideration, and have come to the conclusion that many of the failures in bringing up children are due to not using a pattern."

"What do you mean?" asked her friend. "A pattern in child training is a new idea to me."

You remember we used to have two kinds of rag carpets or rugs, hit and miss, and the pattern or striped kind. Now the way I see it, many parents bring up their children on the hit and miss plan, following no pattern, but just letting whatever comes along go into the child's experience. Their discipline is haphazard. Sometimes the child is severely punished for not responding promptly to a com-

## BEAUTY IS LABOR'S REWARD

If you wish to be rewarded  
By a garden that will grow,  
One thing's obligatory—  
That's the using of a hoe.

For well you know if flowers are  
Not given tender care,  
There'll be no gorgeous blooming—  
But weeds will flourish there.

Flowers need so much attention,  
..Like everything that's good;  
That weeds will grow without it  
Man has never understood.

If your lovely flower garden  
Will blooming flowers grow,  
All weeds must be uprooted  
By the using of a hoe.

Noxious things in life will spread  
Like weeds upon the ground;  
They too, must be uprooted  
So beauty may abound.

—Harry Troupe Brewer  
Hagerstown, Md.

mand, while at another time, when the parent is in a happier mood, the same fault is apparently unnoticed. A whipping is given for some small misdemeanor and later, for a more serious offense which does not happen to annoy, not even a rebuke is given. What results can one expect from such lack of method?"

"Now that I think of it," said the other woman, "that is a correct picture of the discipline in many homes of the past as well as the present, and I suppose that is one reason for failure. But give me an example of what you mean by the pattern method."

"The mother who has a pattern," answered her friend, "is consistent. The Golden Rule is the pattern by which she seeks to have her children model their lives, and the children are helped to do this by the constant application of the Rule in all relations between parents and children. According to this Rule, the mother will not treat her child in any way she would not like to be treated if she were in the child's place, taking into account all the effects of any action."

"The result is, that reason and confidence instead of inconsistency and uncertainty rule the household. The child who spills milk on the floor is not scolded, but is given a cloth to wipe it up. If he breaks a window or a dish, whether in his own home or in the home of someone else, the penalty is not a whipping, but some kind of payment on his part for the damage. He may pay actual money from his allowance, or he may make the loss good in some other way. He and the person whose property he has injured or destroyed must consult together. Each such experience helps the child to understand the logical results of mistakes in conduct, and is a lesson in 'fair play', one of the designs in the pattern she is encouraging him to follow."

"I consider the kindergarten essential to the proper mental and social development of the child and a necessary part of any progressive school system."—K. J. Hoke, Dean, College of William and Mary, Williamsburg, Virginia.

Have you a kindergarten in your community? If not, a letter to the National Kindergarten Association, 8 W. 40th St., New York City, will bring you information with regard to establishing one.

Teacher: "What is an engineer, Tommy?"  
Tommy: "A man what works an engine."  
Teacher: "That's right; Jimmy, what is a pioneer?"  
Jimmy: "A woman that works a piano."

## Puzzle Box

ANSWER TO—DOUBLE-TIED WORD  
CUBE, No. 60

W H I L E  
H O N O R  
I N D I A  
L O I N S  
E R A S E

## CURTAIL THESE WORDS, No. 53

- When he drew a ——— he would ——— a horn, and it was ——— startling for the patient ——— think of pain.
- They ——— in a large grove and pitched their (2 off) ——— near where ——— others were standing.
- They installed a ——— so they could ——— the amount of gas used daily. They ——— with opposition and appealed to ——— for decision.
- The ——— was a Spanish (2 off) ———, who delighted to ——— unexpected things.
- He wore a ——— skin cap and a big policeman's ——— and terrified all the (2 off) ——— boys.
- No, there was no ——— around the head of Jolly King ———, but he could give a hearty ——— ha.
- He was quite ——— as he gave a (2 off) ——— to every man, an equal ——— to all. Unfortunately a (2 off) ——— ate the portion set aside for King ———. —A. M. S.

## The Family Altar

Rev. Edward S. LaMar

HELPS FOR WEEK OF JULY 1-7  
Memory Verse: Blessed is the nation whose God is the Lord. Psalm 33:12.  
Memory Hymn: "Abide with Me; Fast Falls the Eventide" (No. 25).  
Theme: Moses (Leader and Lawgiver).

Monday: God's Covenant with Israel  
Exodus 24:1-8

The name "Moses" has the significance of "savior." Moses entered into a covenant with God. What is a covenant? It is not an agreement but a vow made in the fullness of faith entailing unwavering loyalty, obedience, service and sacrifice unto death. Utter consecration eliminates thought of consequences to self. I think such a consecration is possible—mutually between God and men and between men and men. Moses so lost sight of himself in prosecuting the great work committed unto him that, unconsciously, he made possible our Christian religion. Our religion has no significance apart from God and men—always together. Moses was a man of prayer. Praying men are strong men. Consecrated men are saviors. Whomsoever they touch are ennobled. The noble soul builds and what he builds stands like the oak of the forest. He proves his faith by his works. He protests not but lives. Moses is known as a man who kept his vows inviolate — and he will never fade from history; a great pioneer of truth—and he will ever remain one of the greatest early exemplars of men. Achievement is important but real men are more so. You and I may not be able to do very much but it is in our power to be unwaveringly true.

Prayer: Oh, God, may life ever be held sacred. May the keeping of our promises to Thee and one another be regarded as a holy covenant. Amen.

Tuesday: Moses in the Mount  
Exodus 24:12-18

And how natural it was for Moses to feel the need of relief for a while from

the pressing exactions of his work. To be alone for a season is the ideal setting for rest and self examination. When one searches his heart he inevitably feels, if he be normal, the need of help from God. To get this help he does not need to climb a mountain but he does ascend in spirit to the realm of higher being and thought, and there while in communion with God is restored in body, enlightened in mind, purified in heart and fortified in will to meet the requirement of sacrificial service in the cause of righteousness. This illumination and resurgence of spirit are called "inspiration." Moses frowned at the tendency of the people to go backward and also smiled at the seemingly impossible. Thus it is with us who are devoted and determined. The transcendent soul has vision but is not visionary. Faith in God, plus earnest prayer, plus faith in self and one another, plus prayer with one another—these are the risings, ascents of spirit that constitute the elements of our worth and are the sources whence plans are formulated for lasting accomplishments. And great things are brought to pass that endure.

**Prayer:** Oh, Lord, may we be willing to be drawn upward by Thy love unto the heights of spiritual vision. **Amen.**

**Wednesday: Moses Finds Favor with God**  
Exodus 33:11-17

From the mount Moses descends to deal with the people. His devotion is most striking. Such devotion is striking in this the twentieth century because there seems to be so little of it. However, whenever such complete commitment, such sincerity of purpose is proven, a favorable response is awakened. The people trust those whom they know to be true. God's favor is a blessing but it is neither a gift nor a reward. It is an inevitable richness of experience that issues from the presence and practice of holy motives. Show us men and women of spiritual fervor, high ideals and constancy of service in the cause of Christ—do they not bear the stamp of the divine? We thank God for them and cannot escape the inner urge to show them deference. I am more than satisfied that such people are the most potent influence for good in all walks of life. We can never get too many of them but we can do wonders with either a small or large minority of them. It is the few who lead the many. Are you and I available for service which cannot be paid for? That's fine. Don't proclaim it, prove it.

**Prayer:** May Thy benediction be our blessed portion, Oh God. **Amen.**

**Thursday: Moses an Intercessor**  
Numbers 21:4-9

Moses faced hard facts. Human nature changes slowly. It takes a life time to make a man. It takes an eternity to build Christ into the human soul. The Israelites complained, fretted and made life miserable generally, because they did not get what they wanted, when they wanted it or as much as they wanted. They were in a "depression." Is there much difference between their attitude and ours of this day? They were willing to go back to their former de-humanizing life so their bodily needs could be supplied. No heroism here. Is our "depression" making us more or less self-respecting and self-reliant and valiant in the face of difficulty? It is a fact—no dream—that those who cling to God's promises and work to prove them true will not only be made humble but be supplied with the material and other necessities of life. This closeness to God can be possible only through prayer—direct, personal and heart yearning. Intercessory prayer is almost instinctive and is to be resorted to but I prefer that which is direct to God for my own strengthening and with others direct to God for our mutual salvation. Spiritual sovereignty can command nature and human nature to obey the divine will and yield obedience. God is not responsible for any kind of human distress.

#### FOOD FACTS

##### Did you Know That:

- A new candy, one pound of which contains the milk solids of 4 to 5 pints of milk, has been developed at Iowa State College.
- Pure carrot juice is a new beverage which has been well received in mid-western cities.
- Fish continually shed and grow new teeth.
- Antarctic whale steaks are being offered by several New York hotels since Admiral Byrd's return.

These "food facts" are compiled by the Division of Consumers Information, New Jersey State Department of Agriculture.

**Prayer:** Oh, God, may we, by Thy grace, be able to reach those who "have eyes to see but see not; ears to hear but hear not." **Amen.**

**Friday: Moses, a Witness to Christ**  
John 5:39-47

Yes, the unfolding of the life of man has always pointed to the complete realization of the aspirations of the soul in the person of Jesus Christ. This is not simply a statement but a joy-producing fact. The faith, insight, devotion, knowledge and service of Moses are the faint streaks of the dawn of day that have since transformed the heavens of mankind with the sunshine of imperishable hope of which Christ is the substance. God can accomplish only as men permit. What we need today is experience that comes from living the Son of the Most High. What we do not need is uniformity of definition of Christ. Moses was great according to his light. Today Christ is sublime. The name "Moses" implies "bringing some better to pass." Christ is the perfect embodiment of what the human family hopes to achieve. What does our living testimony prove?

**Prayer:** Blessed Lord, may we ever rejoice in bearing living testimony to Thy saving presence. **Amen.**

**Saturday: Moses at the Transfiguration**  
Matthew 17:1-8

"Transfiguration" means changing from the lower to the higher; to give an ideal form to. The spirit makes possible rapturous experiences and enables us to behold indescribably. The spiritual is the most real of all realities. Have you ever dwelt with Christ without sensing His very real presence? To see with the physical eye is to see but dimly. Have you observed how confident and free from evasion a person is who knows he is innocent? Have you known anyone to be cowardly who knows himself to be true? The facial expression, movement of the body, calm buoyancy of spirit, tone of voice, grasp of the hand—all reveal the transforming power of Christ. A godly man can change the sneering crowd into a deferential group. The word of the man of God is accepted at its face value. Seeing is believing but experiencing is knowing. Today, you and I can be on the mount of transfiguration and make of ourselves tabernacles unto the Lord.

**Prayer:** Beloved of God, Oh Lord of Life, help us to create the environment that lifts even unto Thee. **Amen.**

#### THE PASTOR THINKS

That one of the best things said at the meeting of the West Susquehanna Classis was, "What's the Constitution among Democrats?"

P. S.—Editor not responsible for contributor's views.

—Now and Then

**Sunday: Moses Meets God**  
Exodus 34:27-35

And God is with Moses. God is always challenging and inspiring but never coaxing or pleading. Be sure of this. God does not hold us cheaply. We do not hold one another cheaply. Were it otherwise Jesus Christ would not even approach the status of a phantom. God loves, Christ loves—both give their all to us and for us whether or not we appreciate it. That is the state of heart that should prevail among us as we live together. It is the only attitude that enables us to see the best and become part and parcel of it—in one another. Have we ascended to that height? If not, why not?

**Prayer:** Gracious Father, eradicate from us those promptings that blur our vision of Thee and blind us to the possibilities of Thy children. **Amen.**

She: "Would you put yourself out for me?"

He: "Of course I would."

She: "I wish you would, then, because it's late."

#### SHARING WITH BROTHERS AND SISTERS

**Second Prize Essay of Group A in the 1935 Stewardship Contest**

By Marjorie Riley, Phoenixville, Pa.

Mr. Woods had received a telegram calling him to work out-of-town. It meant leaving the family during the week and just being home for Saturdays and Sundays, but he thought he should go, as work was scarce and positions hard to find.

That evening, when he was getting ready to leave, he said, "Children, while I'm away this week, I want you all to help your mother and don't quarrel among yourselves. See if you can have something nice for Mother to tell me about when I come home."

"I'll try to be good all week, Daddy," said Jimmy.

"That's fine, Jimmy," replied Mr. Woods. "I hope the others will try, too. Good-bye, everybody!"

"Good-bye, Daddy," called all of the children.

"Good-bye, George," said Mrs. Woods. Then the big sedan roared away and everybody returned to the house.

The next day was the day of a bicycle race. Jane wanted to enter but she had no bicycle.

"I'll let you use my bicycle, Jane," said Jimmy.

"Oh, that's ever so nice of you, Jimmy," answered Jane. "Thank you."

All during the day, Harry and the other children prevented quarrels in this way. In fact, they did it all the week. They thought it a very nice plan.

When Mr. Woods came home on Saturday, he was so pleased with the way they had been sharing with one another and helping Mother, that he gave them each a quarter.

"What shall we do with it?" asked Helen.

"I know what I'll do with mine," said Harry. "I'm going to put one-tenth of it away for God. I'll save it up and maybe give it to the missionaries. My Sunday School teacher says we should always give one-tenth of our money to God. It is called 'tithing'."

"Oh! Let's all do that," exclaimed Helen.

"I know what I'll use mine for," said Sally. "There's a poor family that moved in the house up the street. I know the little girl and she told me that they don't go to Sunday School just because they don't have shoes. I shall spend my money for them."

"Me, too," chimed in the other children.

Not long after that I saw all of that poor family going to Sunday School with the Woods' children.

So, in sharing with one another, they learned to share with others, and became good Stewards of God.

### THEY OFFER A BARGAIN

"The promises of Huey Long, Father Coughlin, and Doctor Townsend remind us of the old Negro who was about to buy glasses from a traveling optician," says our friend, Doctor Plyler, of the **North Carolina Christian Advocate**.

"Can you read the bottom line?" asked the eye-fixer.

"No, suh," said the prospective Negro customer.

"These glasses will fix you so that you can read it," explained the traveling trader.

The Negro brightened up at this.

"Dat's more than I expected, boss," said he. "An eddication and a pair of glasses all for one dollar. You see I nebber learned to read."

### GOOD MILK DRINKS FOR SUMMER; HERE IS THE WAY TO FIX THEM

Recipes for "Snappy Milk Drinks" Enable Home Mixing of Cooling Beverages

By Fred W. Jackson, Director Division of Consumer Information, Department of Agriculture, Trenton, N. J.

Summer food and summer drinks are hot weather problems in every home. The selections must not only be hunger-satisfying but also palatable and cooling. What to buy and what to serve are often real problems as it becomes more difficult to appeal to jaded appetites in the summer months.

Fortunately, Nature at this season provides a wide range of foods from which to choose, especially in various fruits and vegetables. These, with milk and eggs, are the protective foods which are recommended for more general use by nutrition authorities.

In the case of summer drinks, many mothers are constantly seeking drinks for children which are not only cooling but also nourishing and safe. Similarly, adults too are confronted with the need to choose wisely in the matter of drinks in hot weather. Milk drinks offer a wide choice of various types and flavors which are ideal for both young and old in summer.

#### Milk Drinks Are Ideal

Many find a glass of cold sweet milk always cooling and healthful. Buttermilk is a summer favorite of others who enjoy the tang of its slightly acid flavor. With most of the butterfat removed, it offers an ideal choice which can be consumed freely by any who may be watching a waist-line.

Children are fond of flavored milk drinks especially if they have difficulty consuming their quart per day allowance of milk. A wide variety of mixed drinks can be made at home just as easily as is done at the soda fountain. They are inexpensive and healthful as well as cooling. They surpass in true food value any other summer beverage, for they furnish all of the important constituents of milk, especially the essential minerals—lime and phosphorus. Carbonated beverages are refreshing but sugar is usually the only food contained in them while milk drinks are always rich in minerals as well as vitamins, valuable proteins and sugars.

### Use of Fruit Juices

Chocolate milk shakes and malted milks, both of which should be served cold, are extremely palatable. Fruit juices and fruit syrups of all kinds are called for in many of the recipes suggested for milk drinks. Some like to enrich a milk shake by adding a fresh egg or perhaps just the egg white. Others may add ice cream or may use vanilla or coffee as flavoring ingredients.

To milk dealers hot weather means a demand from many homes for extra milk and consequently they find it necessary to increase their supplies during such periods. Some dealers can furnish recipes for milk drinks. To meet the demand for information on cold summer drinks a leaflet has been prepared entitled "Snapp Milk Drinks for the Good Ol' Summer Time," containing 20 recipes for milk drinks. This will be of particular interest to mothers seeking healthful summer drinks for children. A copy can be obtained by writing to the Division of Consumer Information, New Jersey State Department of Agriculture, Trenton.

He: "What do you think of this invention of the artificial larynx?"

She: "It would be a splendid relief if Church ushers would get wise to it and have all larynxes taken out and cleared before the sermon starts."—**Exchange**.

Old Farmer: "Are you going to plant potatoes in your garden?"

New Farmer: "I want to, but the book says they should be planted in hills, and my garden is perfectly level."—**Selected**.

### EASTERN SYNOD'S REPORT

(Continued from Page 2)

Much, however, remains to be done in order to instruct and inspire our people in the matter of Social Service. Your Committee earnestly requests the co-operation of pastors and elders in transmitting the action of Synod to our consistories and congregations, and in translating our resolutions into social convictions and actions. We suggest that, at an early date after the meeting of Synod, the report of this Committee be laid before our consistories, and presented and interpreted to our people. And we reiterate our request for Regional Conferences in the interest of Social Service.

Since our last annual meeting, the panorama of human life, we regret to say, has not undergone an essential change. Despite the sincere and earnest efforts of good men, it still presents a sadly distorted and distracted picture of suffering and sin. Hopes deferred and plans defeated have made many a heart faint and weary. But to the Church of Christ this dark picture of human life presents a tremendous challenge, and also, we believe, a great opportunity. The challenge that comes to us is to renew our faith in God, and to reaffirm our loyalty to Jesus Christ. And the opportunity presented to us, in a time when our very civilization is threatened with destruction, is to lift up this Christ before men as their one Saviour,—to lift Him up in our lives with heroic courage, and with a new consecration to His redemptive power and purposes. Once again man's extremity is God's opportunity, and ours, who are His co-workers.

In this spirit of faith and hope your Committee faces its task, and presents its report. Our faith is not the foolish optimism of blind and selfish men, who are vainly striving to reconstruct our shattered social order on the old foundations. Our hope is not in men and their measures. It may be that we have not yet reached the end of the years that the canker has eaten—the canker of man's sin and selfishness. It may be that our

hopes and endeavors of recovery and reconstruction must undergo still further disillusionment and discipline. The more, then, let us set our hearts on the Kingdom of God. Let us pin our hope, and dedicate our hearts and hands to its fuller and speedier coming into the kingdoms of man. There can be no recovery in America or elsewhere, except as men seek first God's Kingdom and His righteousness. To proclaim the glad tidings of this everlasting Kingdom to all the world, to say to men that the changed heart is the indispensable condition to the coming of a new era—that is the social mission of the Church, and the need of the hour.

Your Committee feels that amidst the many social issues that demand consideration and action on the part of men and women of Christian thought and character, the threat of war ranks supreme in its utter sin and folly. Its sinfulness requires no argument in your presence. And its sinister and ominous menace requires no proof. But we are deeply convinced that we must do something to awaken men and women from their apathy and indifference to the dreadful fact that another World War is not only possible, but altogether probable. Everywhere people are talking about the next war. Billions are being spent in preparation for it. Our statesmen are telling us, blandly and softly, that, sooner or later, it is inevitable.

What, we ask, are we going to do about it, besides passing resolutions? What can and must we do to counteract the propaganda of war-mongers and munition-makers, and the propagation of militarism, even in our schools and colleges?

Your Committee suggests that peace-education, a realistic and intelligent grappling with world-peace, especially by the youth of the Church, is the least we can do, and the best as well. The time has come when there must be less talk about war (even though it be against war) and more education for peace.

Your Committee, therefore, requests and recommends that peace-education be made the outstanding social project during the coming year within the bound-

daries of Eastern Synod. We recommend the formation of study-groups in all our congregations for better information about the facts regarding war, for a clearer understanding of the economic and political situations that strengthen or weaken the possibilities of peace and for a closer acquaintance with the many existing agencies for peace and good-will among the nations. In the near future your Committee will publish in the "Messenger" a list of books and pamphlets that may be used by social study groups.

Your Committee desires to reiterate its former recommendations and resolutions concerning Compulsory Military Training in schools and colleges, concerning the sanction and support of war, concerning Old Age Pensions and some adequate measure of social insurance against sickness, accident and unemployment. (See Minutes of Eastern Synod, 1934, p. 37.) We renew our protest against the profanation and commercialization of the Lord's Day. In view of the lamentable increase of drinking and drunkenness since the repeal of the Eighteenth Amendment, we, again, stress the great need of Temperance Education in our own Churches and Church-schools.

In addition to the recommendations in the foregoing report, your Committee respectfully submits the following items for your consideration and adoption.

1. We express our conviction that the traffic in arms and munitions should be placed under strict national and international control. We favor the total abolition of the private manufacture of these implements of war.

2. We note with alarm and disapproval the program of naval expansion projected by the Congress. We believe that it aggravates the present world-situation, and stimulates further naval competition among the great powers. We respectfully urge President Roosevelt to withhold his support and sanction from this unprecedented program on armament and to lead the way to a general and radical reduction of armaments by international agreement.

3. We reiterate our conviction that our

country should join the World Court, and become a full member of the League of Nations. And we suggest that we urge our representatives in the Senate to advocate and support these measures.

4. We express the conviction that the United States should immediately revoke the Japanese Exclusion Act of 1924. We regret the naval maneuvers of the American fleet being held in the Pacific west of the Hawaiian Islands. In the present state of inflamed public opinion in Japan, we consider this an unwise and unfriendly gesture of militarism, which may easily involve disastrous consequences. We instruct our Stated Clerk to convey this resolution to President Roosevelt, with the respectful request that he use his authority in the promotion of good-will in the relations between Japan and the United States.

5. We recognize the fundamental right of labor to organize effectively and to bargain collectively through representatives of its own choosing. We urge the national administration to pay wage scales on public work projects adequate for decent standards of living and to consider human values primary in all recovery measures. We register our moral disapproval of the denial of the rights of labor. We also protest against the denial of the right of the servants of the Church to support labor in the activities where such denial occurs.

6. We recommend to the active support of our pastors and people the campaign for better and cleaner moving pictures, in which the leaders of various religious groups stand shoulder to shoulder in a united front.

7. The experience of the past thirty years has shown the futility of the endeavor to abolish child-labor by individual State-legislation, and the progress made in this direction by the National Recovery Administration clearly demonstrates the success of this movement when it is attacked on a national scale. We, therefore, heartily endorse the Child Labor Amendment and express our hope that early affirmative action will be taken by the several states.

8. We assure the Confessional Synod of Germany of our deep sympathy in their heroic struggle against the coercive measures and policies of the German Christians, so-called. And we pray God that they may stand firm in the liberty where-with Christ has made them free from the domination of men.

Your Committee, finally, requests and recommends that peace-education be made the outstanding social project during the coming year within the boundaries of Eastern Synod. We recommend the formation of study-groups in all our congregations for better information about the facts regarding war, for a clearer understanding of the economic and political situations that strengthen or weaken the possibilities of peace and for a closer acquaintance with the many existing agencies for peace and good-will among the nations. In the near future your Committee will publish in the "Messenger" a list of books and pamphlets that may be used by social study groups.

Respectfully submitted,

Theo. F. Herman, Chairman,  
W. R. Hartzell,  
Arthur C. Ohl,  
James B. Musser,  
Roland L. Rupp,  
Floyd E. Shafer.

#### COMMITTEE REPORT ON SOCIAL WELFARE OF THE SYNOD OF THE POTOMAC

The night of economic depression still hangs over our country because the spiritual dawn has not yet broken in the lives of our people. The Churches are planning spiritual recovery programs but there is too much of man's devising in them for us to put much confidence in them. The Kingdom of God will not come just because we set up human machinery. It can

come only through the bitter experience of repentance on the part of the people individually and socially, and there is little evidence that any large group of people is yet willing to repent. Multitudes are still blinded by the glamor of a selfish and material prosperity and are trying hard to restore the spiritually decadent days that brought about the fall of the kingdom of man. Greed still rages in our social and economic order and hearts are still stubborn, refusing to learn the lesson of suffering and yielding to the God of love.

Interest in spiritual things is at a low ebb, the call of the prophet falls upon unheeding ears, and the way of the flesh still lures men to moral bankruptcy and spiritual death. Governments in desperation are experimenting with all kinds of human schemes to lift us out of the economic depression and to save us from the threat of social chaos. Only a faithful few are turning to God and looking to Him for deliverance. Perhaps humanity has not yet suffered enough for its sins to repent and turn to the better way of loving service to the common good. We can be sure that all human efforts will be in vain until we repent and put our trust in God. He has a purpose for mankind but we have not concerned ourselves much about His purpose. We preferred to follow our own inclinations and now we end in the confusion that leads us deeper into darkness. Human effort alone cannot save us in this hour of mankind's need. Human ingenuity is not enough and all our efforts are bound to fail until they are in harmony with the will of God.

It therefore becomes the duty of the Christian Church to proclaim the will of God for our day just as the prophets of Israel, Paul, Augustine and Luther proclaimed the will of God for their day. The Church of Christ has a sorely needed message for the individual and for society. For the individual the Church must proclaim judgment, repentance and forgiveness. For society she must proclaim the Kingdom of God, brotherhood, goodwill and justice for all. Under the saving grace of Christ the world of human relations must be redeemed and the Church can do no less than proclaim the good news of redemption in Christ.

The Church must insist that the way of Christ is the way of love, co-operation, service and justice and not the way of hate, competition, strife and greed. To this end she must strive to reconstruct our business, industry, politics and international relations which today are so largely controlled by greed, competition, and suspicion. The spirit of Christ must be made regent in human relations if we are to survive in this closely inter-related modern world. If this seems like setting the world upside down we must remember that this same charge was made against Christ, Paul, St. Francis of Assisi, Luther, Calvin and all who have ever attempted to make Jesus and His Kingdom supreme in human life and relationships. The present world with its woeful disregard for human suffering, with its greed, lust, hatred, suspicion and bitterness cannot be accepted as willed by a just and loving God and every faithful Christian will consecrate himself to reconstruct it in the spirit of Jesus. Every effort that attempts to make the will of Jesus supreme in a world that has rejected Him and His way of life will seem to those who will not follow Him like setting the world upside down. But such is the task that confronts every faithful Christian today.

When the Church condemns the evils of our competitive industrialism, she does not condemn the Christian men and women individually or personally who find themselves involved in the system. Often these very men and women would like to change the system as much as any prophet of social righteousness and they often have heavy hearts as they contemplate the wreckage of human sufferings and woe

cast up by the system. Then, too, every individual conscience must be given the freedom to interpret his Christian convictions in the light of the facts as they appear to the individual under any condition. So the Church in dealing with a system that does not adequately safeguard the human, ethical and spiritual values of which she is the custodian, must always insist that in any social order these values must be preserved. The Church must condemn the evils of the system while at the same time she will have the most tender solicitude for both the victims and the benefactors of that system because she knows that they are both human personalities and children of God, than which there is nothing more precious in all this universe. The Church must guard vicariously against the development of any bitterness and she must always strive to reconcile, not to alienate. Hers is a ministry of love and reconciliation and although she must at times condemn she dare never forget that above all, her power is love and her work is reconciliation.

The exposures of the munitions investigation at Washington have revealed the callousness and iniquity with which men can gamble with human life for the sake of the large profits that can be reaped by small groups in the ghastly business of war. We have been shocked by the callousness in the munitions industry but we cannot escape the fact that munitions manufacturers use some of the same tactics and principles that have been accepted in the past in large areas of the industrial and economic world. We are not so much shocked at the methods themselves as at the use which they make of methods that are sometimes accepted as legitimate in business everywhere. It is shocking however because of the scale on which they operate in the munitions industry and the fearful results they produce in the destruction and devastation of war. Such abuses seem inevitable in the competitive conflict and if the Church seeks to banish war from the earth she must get back of the munition makers to the motives which produce war for private profits.

Therefore, let the Synod of the Potomac consider the following items:

1. Since there can be no social order until we produce new men and women with the spirit of Christ as the controlling principle of their lives let our pastors undertake evangelism that shall be both individual and social in aim. The hearts of men must be made Christlike through the power of the Holy Spirit coming to them through consecrated prophets of the living Christ and it is the task of the Church to lead men to an adequate Savior. But it is not enough to stop after men are introduced to Christ, for the Church must "teach them to observe all things whatsoever I have commanded you." To this end we urge pastors to teach Church members through vicarious sharing what it means to be "born again" and then to live the redeemed life in the Kingdom of God. Men who are born again must still be taught what life in the brotherhood of the Kingdom means. "Being born again" simply means starting to live the new life but the fullness of that life can only be realized in the brotherhood. The "social Gospel" is not a new Gospel. It is simply the social content of the one Gospel of redemption proclaimed and lived by Christ but to neglect "to teach them to observe all things whatsoever I have commanded you" is to leave one half of the Gospel unproclaimed.

Therefore, we recommend that the different Classes arrange for an exchange of pulpits through the co-operation of the committees on evangelism and social welfare with a view of proclaiming the full Gospel. A good text might be Mark 1:14: "Jesus came . . . preaching the Gospel of God and saying, The time is fulfilled and the Kingdom of God is at hand; repent ye, and believe the Gospel." Here we have the full Gospel set forth; the need

of the individual as well as of society of the Kingdom of God. A wide-spread preaching of this kind would do a great deal to hasten spiritual recovery.

2. It should be clear that when the Church passes judgment upon the evils of the present social and economic order she does so without accepting or committing herself to any particular political party or economic creed. The Church today is no more committed to the Republican or Democratic party than she is to Ptolemaic astronomy. Nor is she committed to either capitalism, fascism, socialism, or communism. The Church is not concerned with any temporary economic system or any particular social order. She is primarily concerned with spiritual, moral and ethical values that are eternal but she insists that in any particular political, social or economic system that may be accepted by the majority of the people these eternal values must be safe-guarded and preserved. The rights of personality according to Jesus are more sacred than the rights of property. "Is it lawful to heal on the Sabbath or not?" (Luke 14:3) he asked those who were opposing Him and watching for an opportunity to trap Him. When they refused to answer His question because they had denied the rights of personality Jesus supplied the answer by asking another question, "which of you shall have an ass or an ox fallen into a well and will not straightaway draw him up on a Sabbath day?" (Luke 14:5). If they thus cared for their property it was much more important, in the sight of God, that they should have a sacred regard for the rights of personality. And the Church insists that these values must be preserved today. The Church cannot prescribe the details to operate any particular political or economic system because she does not possess the technical knowledge to operate governments or industry efficiently and she has never presumed to tell any one how to conduct the technical affairs of business. But she does know when hours of labor, wages paid, working conditions, injustice and exploitation jeopardize the spiritual values with which she is divinely entrusted. To the preservation of these values she must commit her very life and if necessary lay it down in the attempt to preserve these values in our political, social and economic systems.

The Church can do this, let us remind ourselves again, without becoming a political partisan or committing herself to any particular economic theory. Amos did not commit himself to Marxian socialism when he denounced the rich of Bethel who were selling the needy for a pair of shoes and exploiting the poor, nor did Jesus commit Himself to the Christian communion that developed in Jerusalem when He drove the money changers out of the temple and condemned the Pharisees for robbing widows and orphans and then for a pretense making long prayers. No more does the Christian Church today commit herself to any particular political system or economic theory when she condemns the evils of our competitive economic order.

3. In the light of the munitions investigations in Washington we should renew our effort to enlighten our people about the causes of war. We look upon war as the greatest sin of mankind and as Christians we cannot approve any appeal to war as a method of settling international and domestic disputes. We urge our people to protest to their congressmen and the President of the United States the increasing expenditures for armaments in the conviction that by this means we are increasing the danger of war and giving our approval to a race of armaments.

4. In view of the fact that the campaign for better moving pictures has resulted in some improvement of moving pictures we urge our pastors and Church School teachers to continue their efforts to achieve a continued improvement. By any means within the approval of our judgment we urge co-operation in any effort to get the moving pictures to minister to the better side of human nature rather than to the worst. If we can promote better movies by using the pledge cards that have been used let us do so. The great problem is to get united action sustained long enough to secure actual reform in this industry.

5. We view with grave concern the increase in drunkenness and the resulting social and spiritual conditions that accompany the return of liquor. The repeal of the 18th Amendment has certainly increased the problems of society and the Christian Church can do no better than to launch upon a crusade of temperance. By sermons, discussion classes, reading materials, in any way practical let us do everything

we can to bring to the consciousness of our people the evils that have been loosed upon society by the repeal of the 18th Amendment and let us prepare another generation who will have the moral courage and the spiritual conviction to remove this scourge of the human race.

6. In view of the spreading idea of the totalitarian state we recommend that Synod go on record as opposed to the spread of the totalitarian state in the United States since it compels the citizen to give unto Caesar the things that are God's. Since it destroys the freedom of the individual, it demands that the individual must surrender his conscience to the state. For the Christian there can be no higher loyalty than to God and to conscript the conscience of the individual is to deny the democratic principle by which this nation guarantees to every citizen the right and freedom to worship God as his conscience dictates. This is impossible in the totalitarian state, and therefore we declare it contrary to the spirit of Christ.

#### REDEDICATION OF CHRIST CHURCH, BATH, PA.

Impressive services of consecration and rededication were held in Christ Evangelical and Reformed Church, Bath, Pa., the Rev. Reginald H. Helffrich, pastor, on Sunday, June 9. There were three special services attended by many friends and members of the congregation, who together rejoiced that the congregation had the vision and initiative and faith to carry to completion such an extensive program of improvement, and do it without any solicitation other than the placing of memorials for loved and departed friends of the Church in the historic old borough. Inscribed on the program of dedication were the words: "We dedicate the work of our hands to the Glory of God and the service of coming generations and in loving memory of William Ursinus Helffrich, D.D., whose love and labor made this day possible." "A noble man of God, called by his people, February 1st, 1898; called by his Master, October 13, 1933." It was a day when many memorials were dedicated, chief of which were those dedicated to Dr. Helffrich.

The guest preacher at the morning service was the Rev. Dr. W. H. Wotring, of

#### CHRIST CHURCH, BATH, PA., REDEDICATED

Christ Church, Bath, Pa., as it appeared for 23 years, up to January, 1935, when the extensive renovations and the installation of the Florence Franks Memorial Organ were started.



Nazareth, Pa., who chose as his text Nehemiah 10:39, "That we will no more forsake the house of God." The junior choir sang the anthem, "Ring Out, O Bell", by Baptiste. Following the sermon, the service of reconsecration took place in charge of the pastor. At the afternoon service the Rev. R. L. Kerstetter, pastor of St. John's Lutheran Church, brought greetings and heartily congratulated the pastor upon bringing these splendid improvements to completion. Pastor Helffrich and his older brother of Philadelphia sang the duet, "I Will Love Thee, O Lord". East Penna. Classis was officially represented by its President, the Rev. W. Van Reed Seltzer, of Bethlehem, Pa., who brought warm congratulations to pastor and congregation. The senior choir sang the

anthem, "Sing Aloud to God", by Danks, and "Beautiful Saviour", by Christianson. The service closed with Luther's "A Mighty Fortress is Our God", used as a recessional. Dr. Harbaugh's "Jesus, I Live to Thee" was also sung at this service.

At the evening service, following the processional, the senior choir sang "Sing Alleluia Forth", by Dudley Buck. The sermon was delivered by the Rev. H. J. Ehret, Stated Clerk of E. Penna. Classis. After the offertory selection, "Sabbath Evening Bells", the consecration of the memorials was made, pastor and people participating. Following the service of consecration, the congregation knelt and chanted the Litany. In his sermon the Rev. Mr. Ehret paid loving tribute to the memory of the departed Rev. Dr. Wm. U. Helffrich, with whom he had been associated for more than a quarter of a century. The Church was beautifully decorated with a profusion of flowers. The organ music, given by the organist, Frank S. Graver, was of a high order and added much to the impressive services.

The third service was held Monday evening and was sponsored by the Churchmen's League with many visiting League members from other cities and towns. It was largely a meeting of song and fellowship, and was chiefly arranged to dedicate the Broadcasting and Tower system, which the League had placed at a cost of more than \$500, and was used during these special services.

#### BETHANY ORPHANS' HOME WOMELSDORF

A large delegation of over 300 persons accompanied their pastor, Rev. Sidney S. Smith, St. Paul's Church, Northampton, to Bethany on Sunday, June 16. The delegation was escorted by a State patrolman. They ate their lunch in the grove. Rev. Mr. Smith preached an interesting sermon to the children, after which they visited the various buildings. Our recreational leaders have arrived for this summer, and the children are all busy with their summer work and play. We endeavor to teach all our children to swim before leaving the Home.

Three of our Boy Scouts have qualified to go to the National Jamboree in Washington, D. C. The Sinking Spring and Robesonia Sunday Schools are meeting one boy's expenses. The other two boys are financed by their fathers.

Our Band played at the Sassamansville Sunday School picnic on Saturday, June 15.

wounding 75. However, it is feared that the casualties may be greater.

The officers who will establish home rule in the Philippines will be elected Sept. 17, Governor General Frank Murphy and Senate President Manuel Quezon agreed, June 13.

As the Ministers were assembling June 13 at the Elysee Palace for the first meeting of Pierre Laval's new Cabinet, Philippe Marcombes, Minister of Education, died suddenly. He was a close friend of the French Premier, who made the funeral oration.

A program of beautification designed to make the Holy City as attractive as in the days of the ancient kings was on the way to realization June 13. The municipality of Jerusalem was obtaining a \$500,000 loan to launch a five-year plan of civic improvements.

The principle of voluntary health insurance for the provision of medical care to all classes of people, provided each locality works out its plan in accordance with its own conditions, was officially endorsed at Atlantic City, June 13, by the house of delegates of the American Medical Association, the supreme authority on medical policy of the United States.

The House passed the Senate bill extending the NRA in skeletonized form until April 1, 1936. It was signed by the President.

Acting at almost the last minute to avert a threatened strike of 450,000 bituminous coal miners June 16, President Roosevelt at a White House conference, June 14, arranged a truce until June 30. The present terms of the wage contract will continue in effect pending Congressional action on the Guffey coal stabilization bill.

The three-year investigation and prosecution growing out of the Insull financial crash ended June 14, when Judge Knox, of the Federal Court, directed the jury in the third prosecution of Samuel Insull and his associates to return a verdict of not guilty.

Great Britain's unofficial "peace ballot", begun about six months ago, and scheduled to come to an end on June 27, shows that at least 10,000,000 voters of that country are overwhelmingly in favor of the League of Nations, of general disarmament and of the abolition of the private manufacture of arms.

Ten leading figures in the country's communications industry, including the presidents of four giant corporations, were told recently by the Federal Communications Commission that they could not continue as directors of numerous subsidiaries because they failed to prove such service would not be contrary to "public or private interest." Among these were the presidents of the American Tel. and Tel., Western Union, and American Radio.

Omaha, Neb., was under martial law June 15 as the result of the street car strike riots which have brought death to one man and injuries to more than fifty persons.

The big air liner Pan American Clipper alighted at Midway Island June 15, completing a 1,323-mile flight from Pearl Harbor, Hawaii. It marks the first commercial air venture west of Hawaii.

James L. O'Neill, a vice-president of the Guaranty Trust Company of New York, has been selected to succeed Donald R. Richberg as head of the new NRA. Mr. O'Neill, a Republican, has been with the New Deal since last December, when he was appointed control officer of the NRA to handle administrative procedure.

President Roosevelt, in executive orders, June 16, set up an organization to carry out the skeletonized NRA until April 1, 1936, as provided in Congressional passage of the resolution extending the recovery agency's life under restrictions limited by the Supreme Court decision in the Schechter case.

According to the State Treasurer's re-



The Rev. Wm. Ursinus Helffrich, D.D.,

former pastor of Christ Church, in whose loving memory the Altar and Cross were given. The inscription is as follows: "We Dedicate the Work of our Hands to the Glory of God and the Service of Coming Generations, in Loving Memory of William Ursinus Helffrich, Whose Love and Labor Made This Day Possible—a Nobleman of God Called by his People, Feb. 1, 1898, Called by his Master, Oct. 13, 1933."

## NEWS OF THE WEEK

Mrs. Henry W. Elson

The official state of war existing in all Cuba since March 11 ceased June 11 with the formal restoration of the original Constitution of 1901, modified so as to provide for holding general elections at the end of this year.

Kentucky, Indiana and Illinois joined in an observance at Lincoln Homestead Park near Springfield, Ky., of the 129th anniversary of the marriage of Abraham Lincoln's parents, Thomas Lincoln and Nancy Hanks, on June 12.

Notices of default on their war debt payments, due June 15, were given by Italy and Czechoslovakia on June 11 to Secretary Hull, as are the defaults of nine other governments. Finland has paid in full, as in the past, and Great Britain has defaulted.

Diplomatic recognition was accorded by the United States to Liberia, June 11, after a lapse of formal relations since 1930. This lends support for the government of President Edward Barclay in his

plan to reform labor and health evils in Liberia.

President Roosevelt addressed the 276 cadets of the Military Academy at West Point, on June 12, and presented the diplomas, making them second lieutenants of the army. The keynote of the President's speech was to serve the nation for peace.

The French liner Normandie broke the German liner Bremen's record for a west-to-east crossing of the Atlantic as she sailed into the harbor at Havre, June 12. She also broke her own previous record in crossing the Atlantic.

A crucial situation existed between Japan and China, June 12, as an ultimatum demanding Chinese compliance with all the Japanese army's demands in North China had expired without action by the Chinese authorities.

An explosion wrecked the Reich war plant in the suburb of Wittenberg, Germany, June 14, killing 52 and seriously

port, Nebraska has paid its way, has no debts and has doubled its general fund. There is a balance of \$1,500,000 for the year in the treasury. Taxes have been paid up, land values and sales have gained and the crop prospects are best in years.

Former President Hoover addressed the graduates of Stanford University, Cal., June 16, on "The Essentials of Social Growth in America".

Ewing Y. Mitchell, who was recently dismissed by President Roosevelt as Assistant Secretary of Commerce, made public, June 17, charges that "improper favoritism and graft" abounded in the Bureau of Air Commerce and the Bureau of Navigation and Steamboat Inspection of the Commerce Department. The charges have been submitted to the Department of Justice. A Congressional inquiry may follow.

President Lazaro Cardenas of Mexico, June 17, formed a new Cabinet after his political dispute with Plutarco Elias Calles, the "iron man" and political dictator of Mexico. The latter departed for his ranch in the north, leaving President Cardenas to continue his program unhindered.

The nuisance tax bill was voted by the House June 17. The measure continues gasoline and other levies and 3-cent postage. "The nuisance taxes" and 3-cent letter rate would expire within six weeks unless Congressional action and the Presidential signature extended them.

An, emphatic exhortation that politics be kept completely out of the new work relief program to provide a job for each of the 3,500,000 unemployed was voiced, June 17, by President Roosevelt.

The action of the United States Treasury on May 30 in helping France support the franc and remain on the gold standard averted immediate danger of a currency devaluation warfare, and represented a long step forward in promoting co-operative effort toward eventual stabilization, it is believed.

large task to make America more Christian.

The officers elected for the ensuing triennium are: President, Mrs. F. W. Leich, Webster Groves, Mo.; 1st vice president, Mrs. L. L. Anewalt, Allentown, Pa.; 2nd vice president, Mrs. D. J. Snyder, Greensburg, Pa.; recording secretary, Mrs. D. E. Remsburg, Roanoke, Va.; corresponding secretary, Mrs. M. Babo, Dayton, O.; treasurer, Mrs. T. E. Jarrell, Washington, D. C.

The next Triennial Convention, which will be a celebration of the 50th anniversary of the organization of the General Synodical Society, will be held in Akron, O., in 1938, where this Society was organized.

The W. M. S. of the Synod of the Potomac met June 10, 11 and 12, simultaneously with the Synod at Hood College. The evening meetings were arranged for both groups and Tuesday evening's meeting was in charge of the W. M. S. with Dr. Walter W. Van Kirk, secretary of the Dept. of Justice and Goodwill, Federal Council of Churches of Christ in America, as the speaker. The theme of the Convention was "Christ and World Peace." From the excellent report of the president in the first session to the impressive "Quiet Hour" which closed the Convention, the program was one of high order and exceptional interest. 178 women and girls were enrolled. Reports showed a healthy condition in all departments. Much missionary information and inspiration was received from addresses given by Miss Minerva Weil on China, Mrs. David Baker on Japan, Mrs. Milton C. Lang on India and Rev. Sterling Whitener on China. An invitation to meet again next year at Hood was enthusiastically accepted.

The W. M. S. of Missouri-Kansas Classis

met at Hiawatha, Kans., at the same time that the men had their meeting on May 7, 8 and 9. The ladies met at the parish house, Mrs. Caylor, the president, presiding. After a welcome from Nell Zimmerman from Hiawatha, and a response from Mrs. Flatt of Kansas City, each lady introduced herself, giving the name of the city and the Church from which she came. There were 23 voting delegates and fifteen visitors present. Reports from various departments were given, the Thank Offering showing a fine increase over last year. Officers were elected and efforts made to carry on even greater activity.

All Societies are being challenged in the next triennium to send delegates to Summer Missionary Conferences. Besides our own denominational conferences listed in this column in the issue of June 13, there are some fine interdenominational conferences that our women would profit much by attending.

The Winona Summer School of Missions held at Winona Lake, Ind., June 26-July 2, for women and young women, will offer the Home and Foreign Mission Study Courses as well as Bible Study Classes and Dramatics. International Council credits will be given for some of these courses. For further information, write to Miss Minnie M. Rumsey, Lake Forest, Ill.

The 19th Interdenominational Conference of Missions will be held June 26-July 3, in the Hotel Raymond, Eaglesmere, Pa. This is a famous vacation mountain top and a lovely place to spend a week in study. Here too will be given the Home and Foreign Mission Study Courses for young women and adults, as well as Bible study classes, discussion groups and public speaking. For further information, write to Miss Muriel Post, 907 Lindley Ave., Logan, Philadelphia, Pa.

## Woman's Missionary Society News

Miss Rosa E. Ziegler, Editor,  
440 N. 7th St., Lebanon, Pa.

Our work among the Hungarians was brought very impressively to all the delegates attending the Triennial Convention of the W. M. S. of General Synod in May, when on Thursday evening, May 23, a beautiful worship service was conducted by Miss Anna Melegh, a young Hungarian deaconess. A number of the Hungarian pastors and their wives of the Pittsburgh district were also presented by Dr. C. E. Schaeffer, secretary of the Board of Home Missions, and each spoke briefly.

One of the most practical addresses of the Convention was given by Miss Anne Seesholtz, Ph.D., executive secretary of the Council of Women for Home Missions, her subject being, "The Church and Human Relations." Miss Seesholtz tried to show that we must put our Christian religion more directly into our Church and community life. She urged that we should feel that all the work of the Church is missionary, not merely the work of the missionary societies. We should try to increase the number of Church and local societies who will practice real love to their neighbors.

Dr. C. E. Schaeffer, secretary of the Board of Home Missions, spoke on "Pioneering in American Life." He stated that our Home Mission work is still a great task to be accomplished. Our Christianity must be taken into business, education and social activities today, and all this is a

## THE CHURCH SERVICES

### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Third Sunday in Trinity. July 7, 1935

### MOSES

(Leader and Lawgiver)

Exodus 24:3-8, 12-18

**Golden Text:** Blessed is the nation whose God is the Lord. Psalm 33:12.

**Lesson Outline:** 1. Seeing God. 2. Hearing God. 3. Obeying God.

The lesson-topic for the third quarter of the year is "Representative Men and Women of the Bible". Thus we shall study some of the chief characters portrayed in the Scriptures, persons who had great experiences of God, and who have recorded them in imperishable records.

The Bible is not a textbook about religion. Its one and only theme is religion itself. It is the story of the divine call and the human response, in their reciprocal interaction. It is the living picture of man's gradual and progressive apprehension of God, from the lowly beginnings in primitive times to the fullness of grace and truth in Jesus Christ. And the representative men and women of the Bible are the links in the golden chain of revelation that bind us to the heart of God. In their lives we see religion in the making, as it were.

Very properly we begin this new series with a lesson on Moses, the commanding figure of his age, the greatest character of the Old Testament, and one of the few truly great men of history.

Our chronology of the Mosaic age is

very uncertain. It seems probable that it began about 1250 B. C., when Rameses II ruled in Egypt. Our knowledge of the hero of this remote period also is very fragmentary. But though we have no authentic biography of Moses, the main facts of his life and work are clear and sure.

He was a religious genius, and a political leader, which is a rare combination. He delivered Israel from political and economic bondage, and he established the new-born nation's faith in God, and in their glorious destiny under the guidance and protection of the God of hosts. Moreover, through incredible hardships he led a faltering and feeble horde of emancipated slaves to the borders of their promised land. Michael Angelo's conception of Moses, wrought into marble, was that of a superman. The artist was right. Moses is one of the few supermen of history. He was the founder of a nation that has profoundly affected the destiny of mankind. The whole world is vastly indebted to this gigantic character.

Our printed lesson, Exodus 24, takes us into the very midst of the Moses narratives, which run through many chapters of the Pentateuch. It tells the story of Moses' ascent into the holy mountain, where Jehovah gave him "the tables of stone, the law and the commandments, which I have written, that thou mayest teach them" (24:12).

But much had happened in the life of Moses before he became the leader and lawgiver of Israel. Indeed, the moral and spiritual greatness of the Moses of our lesson, his courage before Pharaoh and

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his consecration to God, are unintelligible without their prelude during the formative period of his life, when the royal favorite had become a fugitive, and was herding the sheep of Jethro in the Midianite wilderness.

A great man stepped out of that wilderness into the arena of history, one of the supreme spiritual leaders of mankind. During those forty formative years his character was chastened and strengthened. In the silence and solitude of his shepherd's life, he communed with God. His eyes beheld Jehovah, his ear was attuned to the divine voice, his will became responsive to the summons that sounded through his conscience. Finally, when God called him to his task Moses was ready to answer and obey (Exodus 3:1-12). The man of might, who had slain an Egyptian, was transformed into a man of meekness. His meekness was the resolve of a great soul to live and labor, not for himself, but for his enslaved people, in humble reliance upon God's help.

Thus, then, the keeper of Jethro's flocks became the leader and lawgiver of Israel. The secret of his strength and the source of his greatness was his communion with God during his long sojourn in the wilderness. That alone makes men of Moses' stamp, leaders and lawgivers for the nations of mankind. And that is the meaning of this lesson on Moses for us today.

More than ever, perhaps, mankind needs leaders that know the way out of chaos and confusion into a well-ordered international life, and lawgivers that can establish justice and peace. They must be Moses-like men, and theirs must be a Moses-like ministry. Like the leader and lawgiver of Israel, they must see God, hear Him, and obey Him.

1. Seeing God. That was an epochal day in the life of Moses, the day when he saw God. It altered the whole course of his life.

He was keeping Jethro's flock, far back in the wilderness. Suddenly a common bush began to glow with a glorious luster. It seemed to be aflame, and yet it was not consumed. When Moses, perplexed and curious, approached the burning bush, his wonder was turned into awe. He found himself face to face with God. The unconsumed bush became a symbol of the deity, and from its fiery heart Moses heard the divine voice.

Men have explained "the great sight" which Moses beheld as a natural phenomenon, not infrequent in Eastern deserts. But for Moses it had a supernatural significance. For him it was a sign and symbol of God. Many others, perhaps, had witnessed similar sights in that region. But to their dull eyes burning bushes had no sacred meaning. To Moses, however, on that memorable day, the common bush shone with a celestial radiance.

The key to its meaning lay in the inner man, not in the outward miracle. That mystic key is described by Jesus, "Blessed are the pure in heart, for they shall see God." That is the eternal law of spiritual vision. Its organ is the heart, not the eye. Its one indispensable condition is purity.

We may be sure that Moses was not exempt from this unchanging spiritual law. When we fail to see God, it is not because He is absent or hidden. It is because our hearts are unprepared. And when men behold God in His glory and majesty, it is not because of a sudden apparition visible to their physical eyes. No eye has ever seen God. Men see Him only, and always, with the inner eye of faith.

Thus understood, Moses' wonderful vision is brought to the level of our own experience. It has its precious significance for the millions engaged in humble toil—"keeping the flocks at the back of the wilderness." They, too, would fain see God, without whom life has no meaning. And any day may become rich with wonder and blessing. Like Moses, they

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too may see God, for all the world is full of visions and voices. They may see Him at work in Nature and history. They may trace His radiant footsteps in the story of redemption. Best of all, they may see Him face to face in Jesus Christ. But their hearts must be prepared for the vision, morally and spiritually.

Moses had a glorious vision of God. He saw Him as no man had seen Him before. Pharaoh and Jethro and the Hebrew slaves—they all had a vision of God. But they saw Him through a glass, darkly. In the great soul of Moses, however, God found the ready medium through which He could make a new disclosure of Himself. Thus Moses became a mighty

prophet, a great leader and lawgiver. His faith in Jehovah, the God of righteousness, became the mastering force of his eventual life.

But, even as Moses' conception of God far transcends that of his age so does ours surpass his. The luster of the burning bush pales before the glory of Calvary. The thunder of Sinai is hushed by the Glad Tidings. In the love of Christ we see the true glory and greatness of God. There we get the vision of His purpose and power that our age needs.

II. **Hearing God.** Moses' vision of God was not an inarticulate phantom. Out of the burning bush came a living voice. Vision and voice went together. They always do, if the vision is real.

You may appraise the reality and worth of your vision of God by the quality of His message to you. Does God say nothing to men when they meet Him face to face in some crisis of their life, or in the Church, or in the Bible? Does He not subdue their soul in reverent awe? Does He not rebuke their sin and selfishness, and give them wider visions of life and love? Does He not quicken and comfort them in the hour of trial, and in the day of death? Be sure, then, if God seems silent, that the fault is ours, not His. He speaks, but we do not listen. We hear, but we do not heed the voice.

When Moses approached the bush, the divine voice called him by name and demanded reverence (3:5). Then followed a series of remarkable announcements. The unseen speaker marshaled past, present, and future before Moses. He revealed Himself as the God of his fathers, the friend of his afflicted brethren, and the guide and guardian of their future. He flung out the challenge, "Come, now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt."

That same voice has spoken throughout the ages, with untiring patience and with an ever clearer accent. Moses was one of the first to understand its divine message. It summoned him to reverence, to a mighty faith in God's power and love, and to a noble ministry of service and sacrifice in behalf of God's oppressed people.

Many choice souls since then have heard that same voice calling and commanding. Saul of Tarsus heard it out of the blue Syrian sky. Augustine heard it from a neighboring garden. Countless millions have heard it in the gospel of Christ. The language has differed, but not the message. It has summoned men to reverent faith in the God of power and love. It has challenged them to share in the realization of His eternal purpose of redemption, in the establishment of His Kingdom.

That same voice still speaks to men whose hearts are hushed and humble to hear its message. It speaks to us just as it spake to Moses, not in audible words, but spirit to spirit. It may use various languages—printed pages, living voices, sincere lives, searching experiences. But its message is as of old: God's everlasting mercy and might, and man's obedient ministry.

III. **Obedying God.** Moses obeyed God. Not, indeed, without misgivings and objections. At first his heart failed him before the stupendous task which God had laid upon him, as well it might. Every true prophet, despite vision and voice, will share this experience of Moses. Every co-worker of God understands his hesitancy to undertake a seemingly hopeless enterprise.

But God met all his pleas and fears with the promise of His presence and help. Moses realized that the inexhaustible resources of Omnipotence were with him in his task. Thus fortified in his faith he left Midian and returned to Egypt. He faced and defeated Pharaoh. He became the emancipator of his enslaved brethren, the leader and lawgiver of a great people.

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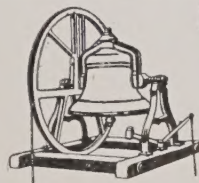
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### CHRISTIAN ENDEAVOR TOPIC

The Rev. Charles E. Schaeffer, D.D.

### July 7—Why is Profanity Harmful?

Ex. 20:7; Matt. 26:69-75

It is said that the name of God was never spoken before the time of Abraham. It was too sacred to be uttered. But later on the name was taken upon human lips. When Moses confronted God in Midian he asked Him His name. When he gave the law to his people he put down as one of his statutes, "Thou shalt not take the name of the Lord thy God in vain." It was a very grievous offense and was punishable by death. It was upon that sacred name that the taking of an oath was based. Nothing was so high and holy, nothing so to be revered as the name of God. When, therefore, that name is used in any other sense than that of

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reverence and respect it becomes a most heinous sin. It is dishonoring God and making light of Him.

Profanity is therefore a sin against God. Anything that is an affront to God is harmful. It is simply amazing how many people there are who are given to profanity. There are various reasons for this. One is that such folks do not have a proper appreciation of God. They do not love Him and honor Him as they should. Another reason is that some young folks acquire this habit because they think it is a sign of bigness. They have heard older people swearing and they must be as big as they are. But of course the practice starts with thoughtlessness. They do not think, they do not fully understand the evil way into which they have fallen. Profanity in all its forms is ungentlemanly. It is a sin against society. To be profane is to be vulgar. A gentleman never swears. He has too much regard for himself and too much respect for others to use profane language.

Profanity is likewise a sin against reason. It is utterly inexcusable. One might advance reasons for lying, but there is no reason whatever for swearing. It does not get you anywhere. It does not add to the vigor or the clarity of your speech. If one's words must be reinforced by profanity it does not strengthen them at all, but only weakens them. Just see what this implies. It makes God a partner of your sin. If we swear when we are angry we drag God into our wrath. He is called upon to aid us in our iniquity. We drag Him into the abyss and seek to involve Him in our bitterness.

Profanity is an evil habit that grows upon us. Sometimes folks say that they are scarcely conscious of this evil practice. What a perversion of one's character this reveals! How warped and callous ones' nature must be to indulge in this practice as a sort of second nature!

Profanity does harm especially to young people. No one in his right senses would want to teach young boys and girls to swear. But the young hear it from those who are older and what a terrible sin this is for which older people are responsible.

A word should be said about the so-called lighter forms of swearing. There is heavy swearing and there is light swearing. Light swearing consists in certain corrupt forms of speech and of lightly using words which denote great spiritual verities. Such expressions as "goodness gracious", "O Lord", "mercy", etc., are not elegant. These great words used flippantly soon lose their larger meaning for us. We cheapen these words by using them lightly. Therefore, Jesus said, "Let your conversation be yea, yea, nay, nay, for whatsoever is more than this cometh from the evil one." We must give account for every idle word we utter.

Profanity is a sin of the tongue. St. James tells us much about the proper use of the tongue. Profanity is a sin confined to man. The brute creation may steal and kill, but it does not swear. This belongs exclusively to man. Speech is one of the highest gifts bestowed upon man and if we employ it in profanity and in swearing we are perverting one of the best things that God has given us. Our tongues were given us to bless God, not to curse Him; to honor, not to dishonor Him. Therefore, guard well your speech. Never use God's name except in reverence and praise, and let your speech be pure and free from everything that is vulgar and uncouth.

GENERAL SYNOD NOTES  
J. R. S.

The Stated Clerk is in need of additional data for compiling the Almanac Records with reference to the Time and Place of the Annual Meeting of each of our 58 Classes in the opening of the year, 1936.

The personal interest and aid of the President, Stated Clerk and Executive Committee of each of the Classes, from which this information is still lacking, is now urgently invited so that the record, on page 68 of this year's Almanac, may appear in completed form when the Year Book for 1936 goes to press.

Chicago Classis, at its recent Annual Meeting in April, gave instruction that all congregational Statistical Reports be filled out and placed in the hands of the Classical Stated Clerk by the last week in January.

What a possibility that suggests for the prompt publication of our Annual Statistics early in the New Year! Why should not every Classis follow the leadership of Chicago Classis?

Twenty-eight of our 58 Classes have already reported to this office the time and place for their fall meetings. Seven of these 25 Classes will meet in September; 21 in October. We are expecting early reports from the other 10 Classes that have been in the habit of meeting regularly in

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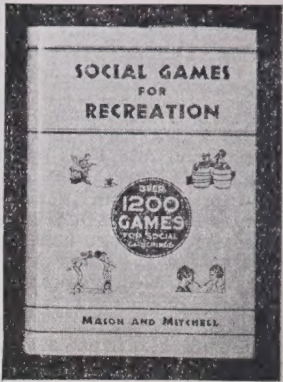
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the fall of the year. 20 of our Classes considered it inexpedient to hold a fall meeting. As soon as possible the dates and places for all the scheduled fall meetings will be given to the Church papers for publication.

**BOOK REVIEWS**

Testament of Love, by Herbert L. Simpson. Published by the Abingdon Press. Price, \$1.

This is another Lenten Book on the Seven Words on the Cross. In addition to the treatise on the Seven Words, the author has an introductory chapter in which he refers to the Seven Words as 7 windows through which we may gaze at the soul of Christ. An additional chapter, comprising the epilogue, pays a glowing tribute to the Cross by which all shifting and fluctuating values of experience are judged and approved.

The first Seven Words relate themselves to His fellowmen. They are words of forgiveness, of promise, and of consolation. The writer also speaks of the first Three Words respectively as a priestly prayer, a kingly promise and a prophetic utterance by the great Prophet of humanity. Speaking of the dying thief the author speaks of an old divine who said, "One was saved on the cross that no man might despair, and only one, that no man might presume."

The latter Four Words deal with Himself and His God. He calls the Fourth Word the crucifixion in the Crucifixion. There was desolation but no despair. Each chapter deals with one of the Seven Words. The treatment of these Words is suggestive and thought-provoking with almost a total absence of dogma in its usual form of abstract presentation. The work is worthy of a prominent place among the many other books written on the Seven Words on the Cross.

—P. J. D.

The Pastor at Work in Christian Education. By Henry G. Weston Smith. Judson Press. 109 pp. \$1.00.

This book is just what its title suggests and admirably suited to its purpose. It is written by a pastor (and a successful one at that) who knows the field of Christian Education from study and from thoroughgoing practice. His thesis is that the pastor is the key-man in Christian Educa-

tion and that the Christian educational approach to his total task is essential to the pastor's complete success.

His treatment is a model of Christian sanity. If this reviewer did not know of his work rather intimately at first hand, he would be convinced from the very reading of this manual that such pastoral leadership could not fail. Practically all the essential relationships of the pastor to the educational program of his parish are dealt with in a most suggestive and helpful way. A careful reading of these pages will profit any pastor, whether he thinks he is interested in Christian education or not.

—A. N. S.

**OBITUARY**

LUCY VIRGINIA WHETSTONE

Lucy Virginia Whetstone, wife of D. Mason Whetstone, entered peacefully into eternal rest, Friday morning, May 24, at the home of her son-in-law and daughter, Mr. and Mrs. Lloyd Smith, near Mercersburg, Pa. She was the daughter of John Noble and Mary Conrad Irwin and was born near Clearspring, Md., where she spent the greater part of her girlhood days. On the 21st of January last, Mr. and Mrs. Whetstone had been married 56 years, 50 of which had been spent on their farm north of Clearspring, just over the boundary line in Pennsylvania. When the summons higher came, she had reached the advanced age of 81 years, 8 months, and 9 days. An extended illness of more than five months was filled with much suffering, yet through it all she was patient and persevering, unwavering in her faith and devotion to her Master whom she had served through her long life. She was a member of St. Paul's Church, of the Clearspring Charge, much beloved by all who knew her.

Mrs. Whetstone is survived by her aged husband and three daughters, Mrs. Lloyd Smith, Mercersburg, Pa.; Mrs. S. M. Kuhn, Greencastle, Pa., and Mrs. S. F. Pittenger, Hagerstown, Pa.; also six grandchildren. One sister and a brother, Mrs. George W. Dean and J. E. Irwin, both of Dell Rapids, S. D., also survive.

Funeral services were conducted from the home of Mr. and Mrs. Smith Sunday afternoon, May 26, by Mrs. Whetstone's pastor, Rev. J. W. Huffman, with burial in the family lot in Rose Hill Cemetery, Clearspring, Md.

—Mrs. L. S.